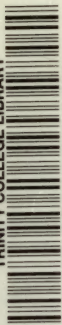


TRINITY COLLEGE LIBRARY



3 1761 03649 6560





FROM THE LIBRARY OF
TRINITY COLLEGE

TORONTO



THE UPPER CHAMBER

PART I.

THE FINAL PASSEOVER

A SERIES OF

MEDITATIONS UPON THE PASSION OF
OUR LORD JESUS CHRIST

VOL. II.

The Upper Chamber.

BY THE

REV. R. M. BENSON, M.A.

STUDENT OF CHRIST CHURCH, OXFORD

"Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God."—GEN. xiv. 18.

PART I.

LONDON

LONGMANS, GREEN, & CO.

AND NEW YORK: 15 EAST 16th STREET

1895

All rights reserved

30

3.47

893

1.2 17.1

141399

MAY 19 1993

CONTENTS

PART I.

MEDIT.	PAGE
I. THE CONSUMMATION OF LOVE . . .	1
1. The Paschal Departure	4
2. Going to the Father	8
3. The Love continuing eternally	11
II. THE FIRST DAY OF UNLEAVENED BREAD .	12
1. Preparation Day dawning	12
2. The Man carrying a Pitcher of Water .	16
3. The Upper Chamber	19
III. THE IMPENDING CRISIS	23
1. Christ's Foreknowledge	23
2. The Attentive Correspondence of Faith .	26
3. The Paschal Presence of Christ	28
IV. PREPARING THE PASSOVER	31
1. The Arrival at the House	31
2. The Apostolic Preparation	34
3. The Lamb	37
V. JESUS AND HIS DISCIPLES AT SUPPER .	42
1. The Evening	42
2. The Arrival of Jesus with His Disciples .	45
3. They sit down	49

MEDIT.	PAGE
VI. THE PASSOVER WHICH JESUS DESIRED	52
1. The New Passover	52
2. The Awakening of Apostolic Consciousness	54
3. The Fulfilment in the Kingdom of God .	57
VII. GOD'S FOREKNOWLEDGE OF SATAN'S DEVICES	61
1. Satan entering into the Heart of Judas .	61
2. The Divine Overruling	63
3. Jesus returning to God	66
VIII. THE FOOT-WASHING	69
1. Jesus rising from Supper	69
2. Simon Peter	72
3. The Traitor	77
IX. THE STRIFE FOR PRECEDENCE	79
1. Who shall be Greatest?	79
2. The Covenanted Kingdom	82
3. The Master's Example	85
Note—'The Kingdom of Heaven'	87
X. THE DIVINE FOREKNOWLEDGE OF HUMAN WEAKNESS	93
1. Human Weakness in the Divine Ministry .	93
2. The Approaching Betrayal	96
3. The Sad Questioning	99
XI. JESUS SETS APART THE BREAD AND WINE	103
1. The Paschal Bread	103
2. The Cup of Eucharist	106
3. The dividing of the Cup	108
XII. JESUS GIVING THANKS	111
1. Thanksgiving as an Act of Pure Adoration	111
2. Thanksgiving for Creation	115
3. Thanksgiving for Redemption	117
Note—'The Eucharist'	120

CONTENTS.

vii

MEDIT.

PAGE

XIII.	THE CONSECRATION OF THE BREAD .	123
	1. The Blessing	123
	2. The Fraction	126
	3. 'This is My Body'	128
XIV.	THE CONSECRATION OF THE CUP .	132
	1. The Cup of the New Testament	132
	2. The Blood of Jesus	136
	3. Drinking the Blood of Christ	140
	Note—'The Covenant'	143
XV.	THE BLOODSHEDDING	146
	1. A Present Action	146
	2. The Universal Redemption	149
	3. The Remission of Sins	150
XVI.	THE REMEMBRANCE OF CHRIST	153
	1. The Divine Joy in the Merits of Christ .	153
	2. The Undying Freshness of the Merits of Christ	157
	3. The Memorial of Christ's Merits . . .	159
XVII.	JUDAS ISCARIOT	164
	1. The Choice of Judas	164
	2. His Treachery	167
	3. His Doom	169
XVIII.	THE GLORY OF THE INCARNATION .	172
	1. The Glorification of the Son of Man . .	172
	2. God is glorified in the Son of Man . .	176
	3. God glorifying the Son of Man in Himself	179
XIX.	THE APPROACHING DEPARTURE . . .	182
	1. The Brief Season of Presence	182
	2. The Impossibility of following Jesus .	185
	3. The Disciples of the Absent Lord . . .	188

MEDIT.	PAGE
XX. THE NEW COMMANDMENT	191
1. The Divine Test	191
2. The Divine Sphere	194
3. The Divine Glory	197
XXI. THE FOLLOWING OF JESUS BY-AND-BY	199
1. The Desire to follow Jesus	199
2. The Prohibition	202
3. The Promise	204
XXII. SATAN'S ANTAGONISM	207
1. Satan's Personal Hatred	207
2. Christ's Individual Intercession	210
3. The Mutual Encouragement of the Faithful	212
XXIII. THE BOAST OF PRIDE	217
1. Human Impulse	217
2. Human Boastfulness	219
3. Human Shame	221
XXIV. THE DISCIPLINE OF DIFFICULTY	225
1. Supernatural Remembrances	225
2. Natural Necessities	228
3. Christian Overthrow	232
XXV. DIVINE REPOSE	235
1. Calmness	235
2. Belief in God	238
3. Belief in Christ	242
XXVI. THE FATHER'S HOUSE	245
1. The Many Mansions	245
2. Acceptance for All	248
3. The Preparation	250

CONTENTS.

ix

MEDIT.		PAGE
XXVII.	THE RETURN OF JESUS	253
	1. Jesus coming	253
	2. Jesus gathering	256
	3. Jesus welcoming	258
XXVIII.	THE WAY TO THE UNKNOWN	262
	1. The Way of Departure known	262
	2. The Destination unknown	264
	3. The Promise of Illumination	268
XXIX.	JESUS THE I AM	270
	1. Jesus the Way	270
	2. Jesus the Truth	272
	3. Jesus the Life	276
XXX.	JESUS THE ONLY MEDIATOR	280
	1. The Mediatorial Approach	280
	2. The Mediatorial Identity	282
	3. The Mediatorial Manifestation	287
XXXI.	MAN'S NEED OF THE DIVINE MANI- FESTATION	291
	1. The Natural Craving to know God	291
	2. The Insufficiency of External Revelation	294
	3. Why does this Craving last in the Soul?	297
XXXII.	THE COINHERENCE OF THE FATHER AND THE SON	303
	1. Jesus in the Father, and the Father in Him	303
	2. The Utterances of Jesus Divine in their Origin	308
	3. The Works of Jesus Divine in their Power	310
XXXIII.	THE TESTIMONY OF JESUS	313
	1. Himself the Ground of Faith	313
	2. The Coequal Sonship the Object of Faith	315
	3. The Works of Jesus the Warrant of Faith	318

MEDIT.	PAGE
XXXIV. THE LIFE OF FAITH	322
1. Faith in Christ	322
2. The 'Greater Works' done by the Faithful	325
3. Christ in His Glorification the Source of Greatness	328
XXXV. THE POWER OF PRAYER	333
1. Prayer in the Name of Christ	333
2. Christ answering Prayer	336
3. The Father glorified in the Son	340
XXXVI. THE MUTUAL LOVE OF CHRIST AND HIS PEOPLE	344
1. Christ personally acknowledging His Name	344
2. Love to Christ	347
3. Obedience the Test of Love	350
XXXVII. THE PROMISED COMFORTER	353
1. The Son interceding	353
2. The Father giving	355
3. The Comforter abiding	358
XXXVIII. THE SPIRIT OF TRUTH	363
1. The Essential Truth	363
2. The World's Defective Apprehension	367
3. Apprehension perfected in the Faithful by His Indwelling	369
XXXIX. THE DEVELOPMENT OF CHRIST'S FATHERHOOD BY HIS DEPARTURE	372
1. Not Orphanhood, but Sonship	372
2. The Contemplation of Jesus	375
3. The Participation of His Life	377

CONTENTS.

xi

MEDIT.

PAGE

XL. THE UPWARD-LOOKING LIFE OF DIVINE SONSHIP 381

1. The Day of Illumination 381
2. The Gaze of Faith and the Gaze of Knowledge 384
3. The Uplifting Power of the Life in Christ . 386

XLI. LIFE MANIFESTED IN LOVE 390

1. The Privilege of Obedience 390
2. Love rewarded with the Father's Love . . 393
3. The Manifestation of the Son consummated in Love 395

XLII. THE REASON OF RESTRICTED MANIFESTATION 399

1. Conformity through Obedience the Condition of Spiritual Sight 399
2. The Father's Love 402
3. Divine Love by the Eternal Indwelling . 405

XLIII. THE HOLY GHOST 408

1. His Mission as the Paraclete 408
2. His Coming in the Name of Christ . . . 411
3. His Teaching 413

XLIV. THE PARTING GIFT OF PEACE 418

1. The Substance of the Gift 418
2. The Manner of the Gift 421
3. The Consequences of the Gift 423

XLV. GOING TO THE FATHER 428

1. The Expectation of Return 428
2. The Subordination of the Son 431
3. The Life of Faith 435

MEDIT.		PAGE
XLVI.	THE APPROACHING STRUGGLE . . .	438
	1. The Prince of this World . . .	438
	2. The Manifestation to the World . . .	441
	3. The Father's Commandment . . .	444
XLVII.	LEAVING THE GUEST-CHAMBER . . .	448
	1. The Hymn	448
	2. The Rising-up	452
	3. The Departure	455

THE FINAL PASSEOVER.

THE UPPER CHAMBER.

MEDITATION I.

The Consummation of Love.

Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.—St. John xiii. 1.

1. THE PASCHAL DEPARTURE.

It is the day before the Passover. At that Passover Jesus knew that He must depart out of this world.

Moses at the first Passover led the children of Israel along with himself out of Egypt. Jesus could not take His disciples along with Himself. He must go forth alone.

To leave them behind was indeed a great separation. That separation, however, was necessary. He could not take His disciples with Himself. The change incident to His own departure was necessary as a preliminary in order that His departure might accomplish for them the blessing which He desired. Had He taken them with

Himself, they would have gone forth in the weakness of the flesh. He, the Son of God, was going hence in the triumph of His Divine Sonship, and He wished that they should not leave the world until they could come forth in the same triumph. They must be made the sons of God ere they could profit by going forth along with Him.

He was to go forth, leaving them behind, and yet He was to take them with Himself. He would go forth as their Representative. He would go forth, not indeed taking them as companions, for they could not accompany Him, but as bearing in Himself the completeness of that Incarnate Sonship, which He would cause them to share, so that they might follow Him afterwards.

He was to be the firstfruits of them that slept (1 Cor. xv. 20) as He passed through the grave. But more than that,—He contained within Himself the complete germ of the future harvest which was to be developed by means of His death. ‘Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit’ (John xii. 24). He was, therefore, to be the firstfruits, not as a specimen of those which should follow, but as the germ containing within Himself all that should be partakers of His deliverance. He was not merely a Son of God brought out of Egypt, but the only Son of God, and all who should be brought out of Egypt must be identified with the substance of His humanity; otherwise they could not share His Divine Sonship, nor the blessing of His Paschal deliverance.

The children of Israel were identified with the Paschal lamb, and quitted Egypt, bearing that lamb within themselves, as the type of Him that was to come. Now the Lamb of God must accomplish in reality the deliverance which then was typified; and only when He had accomplished it in Himself could He give Himself to them in such spiritual power as to effect in them a transformation enabling them to enter into the heavenly life.

He would not take them through the grave upon such terms that, like Lazarus whom He raised from the dead, they would be liable to die again. He would make them partakers of eternal life, so that 'believing on Him they might never die' (John xi. 26), even though their bodies would be laid in the grave, as before long His own Body would be laid in outward sleep of death.

The Israelites fed upon the dead lamb. A dead Saviour could not convey eternal life. The Lamb of God, after He had been slain, must stand triumphant in the midst of the throne (Rev. v. 6), in order to communicate along with His Body the life wherein His members should rejoice.

They must die to their natural selves in order that they might live in His risen Body. 'We know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens' (2 Cor. v. 1). Thus would He hereafter take them to dwell in Himself, that He dwelling in them might give them a true Paschal deliverance as the family of God, 'accepted in the Beloved,' Himself 'the living stone'

(1 Pet. ii. 4), 'the chief corner stone, in whom they should be builded together for an habitation of God through the Spirit' (Eph. ii. 22).

O Jesu, Thou art the true Son of God, who didst come into this world, subjecting Thyself to the tyranny of Satan, and content to suffer death for our redemption. Grant me so to contemplate Thy departure, that I may thankfully praise Thee for the deliverance which Thou hast effected.

My son, thou must be careful, while thou continuest in this evil world, to live in the power of My resurrection, not for thine own fleshly nature which must die, but in the power of My glorified Humanity which never can again taste of death.

O blessed Jesu, Thou in dying hast conquered death. Help me, while living in this world of death, to show the power of Thy life wherewith Thou dost bind me to Thyself, that when I come to leave the world I may live with the truth of Thine adoption.

2. GOING TO THE FATHER.

It was by His human nature that the Son of God was in the world. By the same nature He now was about to leave it. As God, He was always with the Father. As God, He had this world in His own grasp, and was not capable of being contained within it, nor did He leave it. But now He would exalt that Humanity which He had assumed

to sit upon the Right Hand of the Father, as had been predicted in Ps. ii. and in Ps. cx.

The appointed time was now come. By what circumstances that time was fixed we do not know, but we may be sure that this action of our Lord in His Humanity had reference to various conditions of human nature which made it fitting. 'When the fulness of time was come, God sent forth His Son' (Gal. iv. 4). Now Jesus 'knows that the hour is come for Him to pass over from the world and go unto the Father.'

We must always accept the ordering of times and seasons as being dependent upon God's will, not by any arbitrary haste or delay, but in accordance with the fitness of surrounding events. That which happened to Christ, and that which happens to ourselves, does not depend merely on individual accident, but all falls out so as to fit in with the wise orderings of Providence for the good of all the universe. There is a law of Divine Wisdom ordering all things. We must be content to wait and to work just as God ordains. The time when everything happens is a great element of its being fit to happen at all.

Jesus is going to the Father. He is not merely going to a condition of supreme glory. He is going to the Personal God from whom His own Godhead is eternally received. In the substance of the Godhead He is ever one God with the Father. By the mystery of the Incarnation He assumed a mode of finite activity, subjecting Himself to the limitations of created nature, although still, as God, acting in

the infinite glory of Divine power. Now He would lift up this created nature to be the adequate instrument of that Divine power. The creature does not cease to have its finite character, but it is exalted to be the instrument of infinite power, the object upon which the Divine love rests in its incommunicable fulness, and through which the Divine nature acts towards the whole of creation. He goes to sit down with the Father upon His throne, not by local nearness, for God does not exist in place, but by super-local fellowship. Through the Humanity of Christ, God surveys and governs the whole of the created universe.

Contemplate the joy which fills His Human Nature by reason of this exaltation. We are too apt to dwell upon the thought of His human suffering, and to leave out of sight the infinite human delight which belongs to Him upon His heavenly throne. The humiliation and the suffering were for three and thirty years. The joy of His triumph loses none of its freshness, though centuries have passed away, and will lose none to all eternity.

The unity of substance wherein He dwells one God with the Father does not supersede the joy of His Human Nature in thus going to God. There was to Him a real experience of joy in escaping from the confinements of our sinful world. No amount of painful imprisonment could, to our finite consciousness, equal the suffering of the infinite consciousness of Jesus by reason of the conditions of pressure under which He acted in the world. Nor can we realize the joy of breathing that true liberty

which belonged to Him as the Coequal Son—the joy of having no longer any antagonistic atmosphere of evil changing His active correspondence with all the purposes of wisdom which the Father had for Him to accomplish into the terrible equivalent of human suffering.

Now He is going to the Father, not to worship Him on Sinai, but to ‘bring the people which He has purchased, and plant them in the mountain of His own Divine inheritance, the place which God has framed for Him to dwell in, the Sanctuary which His Hands have established’—the glory ordained for the Divine King upon the holy hill of Zion. ‘There He, the Lord, shall reign for ever and ever’ (Exod. xv. 17, 18).

O Lord Jesu, who hast called us to pass over with Thyself, and art gone before us that Thou mayest strengthen us to follow, grant me so to contemplate Thee where Thou art gathering in the people whom Thou hast purchased with Thine own Blood, that I may press onward in the joy of Thy holy fellowship, and have my portion in Thine eternal kingdom.

My son, thou must look steadfastly to Me, and follow Me through the grave without fear. So shall the eyes of thine understanding be enlightened, and thou shalt know what is the hope of My calling, and what the riches of the glory of Mine inheritance in the saints, waiting for the redemption of the purchased possession, when all My people shall be gathered in safety around Me in the glory of the Father.

O Lord Jesu, to Thee will I look with confidence, knowing assuredly that as the Father has raised Thee from the dead and set Thee at His own right hand in the heavenly places, so Thy Church shall be triumphant in the fellowship of Thy Divine life ; and though I am so miserable in my own earthliness, yet shall I be permitted to claim my part as a member of Thy Body when Thou art glorified as Head over all.

3. THE LOVE CONTINUING ETERNALLY.

He loved His own unto the end. Unto what end ? Even to the endless end of His eternal kingdom. He is Himself both the Beginning and the End (Rev. i. 8). He is the Beginning of love to His people by predestination. He is the End of love towards them by glorification. Truly He loved them as Himself. He loved them so that by His love they might be to the praise of the glory of God the Father.

His love to His people was not merely to last during the continuance of earthly life, nor was it merely for the purposes of earthly life. It was a love that He could never lose unless He ceased to be. It was a love whereby He would transport them and transform them so that they might share His own eternal life.

They were in the world which He was leaving, but this love could not be satisfied unless He brought them with Himself out of the world to dwell in the glory of the Father. His love was an almighty love, and would effect the wondrous transformation

which its mysterious yearnings demanded. As Man, He longed to bring them. As God, He would effect the work of their deliverance.

His love was a Divine principle which must be operative within them. It was not merely a love towards them, so that He should be disappointed because they could not follow. It was a love that was to be gloriously triumphant within them, enabling them to follow. It was not merely the sympathy of a human heart, but the communication of the Holy Ghost.

As by the power of the Holy Ghost He would Himself pass over the gulf which separates time from eternity, so by the same Holy Ghost He would enable the members of His Body to pass over and be with Him where He was going.

It was in the power of the Holy Ghost that He was now about to institute the Christian Passover. His Body, living with the power of the Holy Ghost, should indeed be found by them to be the true Lamb of God. His Blood, having eternal life within it, should not pass into corruption when separated from His Body by death. It should not be used merely for external sprinkling, as the blood of the Paschal lamb which perished. His Blood, living with the purity of God, should communicate the purity of God to those who drank thereof according to His ordinance. They who drank thereof should find its transporting power—the glorious liberty wherewith He, as the Son of God, would make those to be free whom He called to share His life.

The end, therefore, to which He loved His people,

was none other than the uplifting of them into the fellowship of Divine life, that they might pass over from the world and go unto the Father, even as He Himself was now about to do.

O Lord Jesu, how great is Thy love,—almighty in its efficacy, eternal in its continuance, infinite in its operation! As I meditate upon this love, how can I fail of yielding myself up to its delight! Alas, that the world and the flesh should have power to make me ever insensible to its demands. O, indeed I would love Thee as Thou hast loved me. Yea, while I feed upon Thy blessed Body and Blood, let me experience the transport of delight which befits so great a Passover. Thou hast died for our sins, that the angel of death may not smile those who abide under Thy protection. Thou art gone before us to the glory of the Father, that Thy redeemed may pass over in safety by the power of the Eternal Spirit which raised Thee from the dead.

Even so, My son. Take heed to follow Me. Thou art still in the world, and thy life here is in a world of death. Darkness is round about thee, but thou must remember that thou art one of the children of the day. Thy passing over cannot be complete until the discipline of life is ended; but if thou continuest in My love, thou shalt find My love is sufficient to bring thee in safety to that which is the end of thy faith, even the salvation of thy soul. I am thy Salvation. My love to thee shall perfect thee in Myself with unfailling joy.

Dear Lord, teach me to love Thee. So shall my faith and hope be perfected in God, while by Thy love Thou enablest me to be in the world as one that is dead to it, and to feel the power of that kingdom wherein Thou art alive for evermore.

NOTE.

It should be noticed that there is a double signification of the word 'Passover.' The sacrificial Passover was the Paschal lamb, by virtue of whose blood the sword of the destroying angel was kept back from smiting the houses of the Israelites, so that he passed over their houses when he slew the Egyptians. There is another signification of the word 'Passover,' which refers to the Israelites passing over the Red Sea.

The two words are not the same in the Hebrew, although they are the same in the English Version. The latter signification is the same as that which gives the Israelites the designation of Hebrews, the people who passed over Jordan. They now pass over the Red Sea. We whom the angel of death has spared by reason of the Blood of Christ, must pass over from the natural life of earthly deadness to the sacramental life of holiness, by continuing faithful to the grace of regeneration bestowed upon us in our Baptism, which the Red Sea symbolized.

MEDITATION II.

The First Day of Unleavened Bread.

Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I keep the passover at thy house with my disciples,—St. Matt. xxvi. 17, 18. (Parallel passages: St. Mark xiv. 12-16; St. Luke xxii. 7-13.)

1. PREPARATION DAY DAWNING.

JESUS would now accomplish that act by which the loving companionship of time should be elevated into the loving communion of eternity. By instituting the new Paschal Feast, He would call His disciples to feed upon Himself, so that they might be one with Him in the glory of that heavenly life into which He was about to enter.

St. Matthew and St. Mark speak of the first day of unleavened bread, and St. Luke of the day of unleavened bread when the Passover must be sacrificed. That day, however, was not until the morrow, according to the requirements of the Mosaic law.

That there should be any discrepancy between them and St. John in such a matter is a simple impossibility. Neither of the Evangelists could possibly have made a mistake as to the day on which our Lord was crucified, whether it were the day of the Jewish Passover or the day after it. The two events were too conspicuous to allow of any faulty memory occasioning a mistake as to their coincidence.

THE FIRST DAY OF UNLEAVENED BREAD. 13

We must therefore look to some other explanation of this difficulty.

Now it seems that although the first day of unleavened bread began legally upon the evening of Good Friday, the previous day was called the first day of unleavened bread in popular language, because on it the unleavened bread had to be prepared, and the leaven had to be cleared away by noon on Friday.¹

¹ 'On the first day of unleavened bread the disciples came to Jesus.' This may have happened before the Thursday evening dawn which ushered in 'the first day,' and yet the phrase is allowable, because the disciples spoke as if the day were already begun which would not begin until two or three hours afterwards. But it may not have been until 5 or 6 p.m. on Thursday that our Lord sent them to prepare.

A. { *Thursday,* } First day of unleavened bread because
 { *Friday.* } the leaven had to be removed by midday
 on Friday.

Leavened bread would have to be eaten at the breakfast of this day, but nothing after 1 p.m.

B. { *Friday,* } First day of unleavened bread as being
 { *Saturday.* } the first day of the great feast.

It was a great Sabbath, a double Sabbath, inasmuch as both a weekly and an annual Sabbath concurred.

Of course the days of the month fell upon different days of the week in successive years. But the actual days of that particular year are here mentioned in order to make the matter more plain.

Notice that St. Luke says, 'the day of unleavened bread, when the Passover must be killed.' Here he *must* speak in the sense of A, for the Passover was killed the day before the legal Feast of Unleavened Bread, to be eaten in the evening before midnight of B. This plainly shows that he is writing in the terms of popular usage.

This popular usage serves a Divine purpose in the Evangelical narrative.

The Jewish Passover was a commemoration of the Paschal Feast of the Egyptian Exodus. It was also a type of the greater Passover, when the Divine Exodus should be accomplished. This event, later than the Mosaic law in time, was predestined from eternity. It was anterior to the Mosaic law in the counsels of God.

The day of the true unleavened Bread, therefore, was come ; the day appointed by the Divine wisdom before the law was given by Moses.

This was the first day of the Unleavened Bread. There had been no true unleavened bread before. The leaven of earthliness mingled itself even with the holiest things of the law. Now, upon the contrary, the day of the Unleavened Bread of sincerity and truth, the very Bread of Heaven, is come.

The popular usage, therefore, prepared the way for the expression of the Divine mystery. So does Divine inspiration control even the looseness of popular language to serve its purposes.

This was the day upon which the sacrifice of the true Passover was to begin. Now would the Son of God, by instituting the Holy Eucharist, begin that mysterious Oblation which was the Anti-type of Mosaic sacrifices. This He would consummate on the morrow, dying upon the Cross. This the Father would accept, when upon the second day of the Jewish feast He would be declared to be the Son of God with power by the resurrection from the dead. This He would perpetuate in transcendent

mystery on the mountain of the eternal inheritance by ascending up to heaven. This He would cause His people still lingering in the Egypt of the world to share, by feeding upon the unleavened Bread which He would give to them from heaven, by the power of the Holy Ghost.

O Jesu, our true Unleavened Bread, grant that I may indeed so feed on Thee, that I may be perfected in Thy purity, and may be delivered from the bondage of this sinful world. So truly let me feed on Thee, that Thou mayest be a true Paschal Lamb to me, causing the angel of death to spare and pass over me. So truly let me feed on Thee, that I may pass over into the land of promise, and live with Thee where Thou, our King, art passed over before us, and as the Lord our God gatherest us as Thy members around Thyself as our Head.

My son, feed by faith upon the Bread which I give thee. It shall purify thy body from all evil, so that if now thou passest over from death to life by its sanctifying power, it shall raise thee up at the last day, and thou shalt pass over from the bondage of earth to the glorious liberty of the children of God.

Loving Jesu, evermore give me this Bread, and let each communion strengthen me increasingly to live in union with Thyself. As Thou dost feed me day by day, so grant me, feeding on Thee continually, to experience more and more of the power of this Heavenly Food. Feeding upon Thee, let me die to sin, that with

Thy dead Body I may rise to live in holiness for evermore.

2. THE MAN CARRYING A PITCHER OF WATER.

It has been supposed that this man was the master of the house, whose duty it was, as soon as the stars began to appear upon this day of preparation, to go and fetch the water for making the unleavened bread. This would show that the feast could not begin until the afternoon of the morrow.

Surely this master of the earthly house was a type of a greater Master, even of Him who now seeks to be received under this earthly roof. That heavenly Master draws water from the well of salvation within Himself that His people may drink. By this water He would prepare the Bread whereon His people are to feed; for this water is nothing else than the power of the Holy Ghost. By the power of this water He cleanses earthly things, that they may have Divine purity. It were in vain that the Bread had not the taint of earthly leaven, if it had not also the Divine life of incorruptibility, by the power of the indwelling Spirit. It is the gift of the Holy Ghost which alone can make even the Body of Christ to be effectual for renewing us unto eternal life. As the water is needful for the flour to make the bread, so the power of the Holy Ghost is needful to make the Human Nature of Christ to be our heavenly Bread.

The man whom the disciples met would go into the house, and we must follow Christ into the house whither He goes. We must follow Him with

our affections. We must ask Him, Where is the guest-chamber? But first we must follow Him to the door. We cannot seek to keep the feast with Him, if we treat Him merely as one of the people of the city, making our inquiry in a manner which betokens nothing more than carnal curiosity. St. Andrew and St. John followed Christ when the Baptist pointed Him out to them by the river Jordan. Then He turned and said unto them, 'What seek ye?' (John i. 38). So now St. Peter and St. John followed this householder by the command of Jesus. So must we follow Jesus if we would learn where to keep the Passover along with Him. We cannot discover His dwelling by our own imagination, remaining in the public place of the city.

The stars are shining. The day of the world is passing away. The night is coming on—a darker night than earth has ever yet known. The wail of the Egyptian night equals not the wail of the powers of darkness which shall be ere the jubilant song of the redeemed can ring through 'the home of the Sanctuary which the Hands' of the Lord, stretched out upon the Cross, 'shall establish.' 'To-morrow there shall be deliverance.' During this night of earth, the faithful must lie hidden, buried along with Christ. The only home of safety is that which bears the mark of His Blood upon the lintel and the doorposts.

Thither we must follow Him. They who are thus buried to the earth along with Him shall learn the mysteries of Heaven. They shall sing the song of Moses and the Lamb.

O Jesu, Thou dost meet me in the ordinances of grace in the world, and I desire to follow Thee into the hidden sanctuary of Thy dwelling where Thou dost teach Thy saints the mysteries of Thy holy fellowship. None can know where Thou dwellest but those who follow Thee into Thine house, but to those who follow Thee Thou wilt surely show the glory of Thy Truth. With earthly steps I follow Thee, and yet I rejoice even in the outward tokens of Thy covenant, but I look for Thee to welcome me with the rapture of heavenly revelations according to the marvellous welcome of Thy love. O Lord, where is Thy guest-chamber?

My son, follow Me on. Dreed not the distractions of the world as I lead thee through the streets of the city. They are nothing to thee if thou art really anxious to follow Me to My own dwelling. Follow Me to the end, and I will show thee all.

O gracious Jesu, how can I think for a moment of anything that the world has to offer, when I am following Thee? Alas! I am too ready to go my own way to find Thy dwelling, instead of following Thyself that Thou mayest show it to me. O my Lord, I would cling to Thee with a personal consciousness of holy love. Even though Thou speak not to me, I know Thou art not unmindful of me. Thy love speaks to my heart, even though Thy voice speaks not to mine ear. Though I see not Thy Face, I know Thou art ever looking upon me to minister to all my need. Though the way be yet long, and I am weak, yet

strengthen me to follow. O let me follow Thee to Thy dwelling, that when Thou enterest in, the door may not close against me. Nay, dear Lord! then wilt Thou turn. Then let me drop into Thine arms, and lose sight of all earthly things in the eternal manifestation of Thy loving Countenance.

3. THE UPPER CHAMBER.

St. Peter and St. John were to follow the man bearing a pitcher of water, and were to ask the master of the house for the use of his hall. Our Lord asked for nothing more. Our Lord, however, knew that the man would put the best room of the house, the upper chamber, at His disposal.

Who this man was we do not know, although there are just reasons for supposing that this house was St. Mark's home—the same house where the Church was afterwards in the habit of holding her meetings, so that Peter went there when he was delivered by the angel.

At the time of the Passover any company might claim from the residents in Jerusalem the shelter under which to keep the Passover. The lower hall would have sufficed to satisfy this demand. Probably this man was in some sort a disciple of Jesus, although apparently unknown to the Apostles. At any rate he was anxious to show honour to the Prophet, and received far more than a prophet's reward!

He showed them an upper room. Truly it was 'an upper chamber' in which the heavenly mystery was instituted. We must take care that we welcome

Christ not merely into the open hall of our earthly nature, but into the upper nature of our spiritual apprehension. The Church bids us 'lift up our hearts.' We must 'lift them up unto the Lord' with heavenly affections.

This chamber was large. It was to expand into the Catholic Church, and all nations as disciples of Christ were to keep the Passover therein. We must never limit our thoughts by any littleness of party. As we come to Holy Communion, we must come in the consciousness of the Communion of all Saints in earth and heaven. All are sharing with us. All are along with us. 'One Bread, and One Body; for we are all partakers of that One Bread.' Our love to the brethren must not be less in compass than the love of Jesus, who contains all the whole Church written upon His Heart, even as the High Priest of old had the names of the tribes of Israel written upon his breastplate. So we pray for all Christ's whole Church.

The chamber was furnished. Jesus comes to occupy the soul and fill it with heavenly glory, but the gifts of nature are to be the instruments of grace. We are not to come without such furniture as we can provide, although our best is utterly unworthy of Christ's use and acceptance.

We cannot exactly say what amount of furniture is implied by the word of the Evangelists. As the request had reference to the Passover, and this upper chamber was evidently intended for such a use, it was probably furnished with couches, that the feasters might recline with all the ease which the customary

habits of the Jews had made an essential characteristic of that solemnity.

The original law of eating the Passover standing, and with a staff in the hand, had been set aside, as belonging only to the primary institution when the Israelites were eager to escape from slavery. Now they were to recognize each successive Passover as a memorial of their dignity, for they were the freedmen of God. However, the word 'furnished' or 'strown' may mean nothing more than that the room was ready with fresh straw matting and strips of carpet on which to sit.

We do not know whether this householder had been informed by Jesus that He meant to come to his house. The room was, at any rate, 'prepared.' It was prepared for any who might want it, if it was not prepared for Jesus. While we get things ready for our brethren in Christ, how little do we realize that we are preparing the chamber for Christ Himself! We must give our best to Christ's Church—the best chamber of our hearts, and that 'furnished and prepared:' so will Christ make known within us the transforming power of His grace. Our self-oblation must be not grudgingly given, nor of necessity; not slovenly, nor in the suddenness of impulse. We must prepare ourselves if we would have Christ accept us.

O Jesu, dost Thou deign to seek admission to my heart? How utterly am I unworthy to receive Thee under my roof! Nevertheless it is in thus humbling Thyself that Thou shalt be glorified. Thus wilt Thou

fulfil all righteousness. As Thou wast glorified by the Voice from heaven when Thou didst humble Thyself to be baptized by Thy servant, so Thou art glorified by the manifestation of Thy transforming power in the poverty of our sinful nature, giving Thyself to be our Food, that we may be enriched with the treasures of Thy sanctity. All that I have is Thine, and all is worthless until Thou take it. O take possession of my heart, and the emptiness of earth shall shine with the glory of heaven.

My son, I desire to keep the Passover at thine house. I have formed thee for Myself, though thou didst not know Me. As I lead thee forth, I will make known to thee what thou canst not learn in the evil world. Prepare thyself continually, and I will visit thee again and again, and with every visitation I will lead thee forth to fuller apprehension of My redeeming love.

O Lord, blessed be Thy great and glorious name. How amazing was that love which brought Thee down to earth to rescue us from hell! O how surpassingly sweet to the faithful soul is that love whereby Thou preparest us for heaven! Prepare Thou me, dear Lord, for I cannot prepare myself. All I can do is to give Thee my emptiness. Be Thou indeed my Paschal Food, that I may pass over to the far-off land, and behold the mansion furnished and prepared by Thee, wherein Thou wouldst have me dwell with Thyself for ever.

MEDITATION III.

The Impending Crisis.

My time is at hand.—St. Matt. xxvi. 18.

1. CHRIST'S FOREKNOWLEDGE.

CHRIST knew all things that were coming upon Him. We cannot say that He was strengthened by this knowledge to bear them, for this knowledge was itself an element of His invincible nature. His strength and His knowledge were both alike infinite, and His Human Nature could not be separated from His Divine Personality wherein they resided.

To us the foreknowledge of Christ ought to be a great principle of strength. Nothing can happen to us which He does not know beforehand. Our knowing what is to be is of no use. On the contrary, we can often act better when we do not know; and if we had perfect knowledge to anticipate consequences, the moral character of the obedience of faith would be taken away. We must believe in Christ in order to gain from Him that strength whereby we may best serve Him.

Christ knows all things as happening not by sudden chances, but in accordance with fixed laws. The laws of the kingdom of heaven by which He

rules His people are just as fixed as the laws by which He rules the material world.

Everything happens at the time which best develops the law of moral control by which God is bringing the universe to its perfection. The uncertainty of our will does not introduce uncertainty into the Providence of God. God foresees and God can measure the exercise of our finite will. He can arrange the uncertainties of our will so as to fall in with and execute the fixed purposes of His government, and He ordains all things so as to happen in that cycle of development which is most conducive to the well-being of all.

He foresaw the rejection of Himself by the Jews not only as a fact of a distant future, but as forming the culminating point in the history of Jewish probation, and of the moral discipline of the whole world, at that particular moment. He foresaw the action of Judas which should bring that event to its completeness.

It is no less true with our own selves. We live just in the time when persons with our opportunities are specially needed in order to bring about certain issues as may be ordained of God. We are not to think that we could have lived better in some other age, or that we should have been bettered by possessing some other kinds of gifts than God has given. We all have to live for our own time, and we are all intended to grow to spiritual perfection by the particular circumstances of our time. There is a crisis in store for every one of us.

Jesus was always living true to the moment.

Consequently His life was always developing in meritorious power. His human will was always true to His Divine will. His human will and human nature were always empowered by the co-operation of the Divine, but not overpowered thereby so as to lose their moral truth. His human will was perfectly free in all His human actions.

Now He knew that His time was near. The struggle would be none the less intense because the issue was certain. He knew that He would crush the serpent's head, but the heel of His Humanity must meanwhile feel the venom of the serpent's bite. And now the crisis for which He has lived on earth is actually come.

O Jesu, let me always abide in calmness, while I contemplate Thy Divine sovereignty acting supreme amidst the circumstances of my daily life. Thou art training me for ends that I cannot foresee. Help me so to live in union with Thyself, that when the great crisis of my life arrives, I may be triumphant through Thy mighty power. Let me not draw back from Thine appointments, but accept them as the sure means of victory.

My son, the trial of thy faith is precious in My sight, and I will not fail thee in thy time of need. Only look to Me. Be assured that I know beforehand all that befalls thee. Accept in love that which befalls thee day by day, and thou shalt find the purposes of My love opening out for thee with fresh opportunities of reward. Many are the sudden sorrows which await thee ;

yet shall every sorrow be turned into the greater joy, if thou wilt accept it when it comes.

O Jesu, I rejoice to accept Thy daily appointments. Alas! my lower nature is too apt to rebel, but my heart is fixed on Thee. Thou art the Strength of my heart. No harm can happen to those who rest under Thy protection.

2. THE ATTENTIVE CORRESPONDENCE OF FAITH.

Whether the householder had any special knowledge of the position of Jesus at this time we do not know. Whether Jesus had made any arrangements with him for the loan of the room we do not know. He may have been a disciple of Jesus by secret conviction. We know that amongst the Pharisees there were many such. Jesus may have desired, by intimating his Divine knowledge of the desires of this man's heart, to speak home to his conscience as He did to the conscience of Nathanael.

We are not to accept the various crises of life in a mere spirit of fatalism. We must accept them in a loving spirit, preparing as best we can to turn them to account. This man may have been wishing that Christ should come to Him. Perhaps he suddenly finds himself called to choose Jesus or reject Him. He probably knew the danger to which the harbouring of Jesus exposed him if he took Him in. Nevertheless he does not hesitate.

Jesus asks for us to take Him in, more often than we are aware of. Whenever Jesus requires us to do, or not to do, something which brings worldly

danger in any matter, great or small, we should think of Jesus as seeking a home for that occasion in our heart. Every such appeal will be to us the beginning of some new dispensation of spiritual power, if we will rise up to the emergency.

We must always meet an unforeseen contingency with the feeling—my time is come; I must not fail of its demands. It is a crisis in the life of Jesus as well as of my own. I must be true to Him.

Great is the blessedness of having Jesus thus associated with us in everything. Nothing then can be small. His greatness adds dignity to all. We must prepare to welcome the fellowship of Jesus with loving adoration if we would experience the power of His grace.

O Jesu, how dost Thou condescend to come to one so unworthy as I am! Nevertheless Thou seekest the shelter of my heart. It was Thy promise that Thou wouldst come unto Thy people, and dwell in them and walk in them. Who could have thought that Thou wouldst thus literally have accomplished the teaching of the Word? Make me attentive to all Thy promises, that I may rise up as each occasion calls to meet the opportunities which Thou vouchsafest to me. Let no danger make me hesitate. If I meet danger for Thy sake, Thou wilt bring safety. If I think to find safety in drawing back from Thee, all will turn to ruin.

Yea, My son, I am thy Saviour in every form of life, and there is no safety outside of Me. To Me thou must cling with love, as I have loved thee. Then wilt thou think little

of any suffering thou mayest have to bear. We think thee that thy time is come. Now shall it be seen if thou belongest to Me or to Mine enemies.

Even so, Lord Jesu, help me to be always prompt and cheerful in mine obedience, ever relying upon Thee to protect, and looking to Thee to prosper.

3. THE PASCHAL PRESENCE OF CHRIST.

Wherever Christ comes to dwell, He comes as if to keep a Passover. He comes to lead us over from earthly thoughts to heavenly ones. He comes to be to us a Paschal Victim, claiming security for us when God's judgments are being wrought in terror on the world.

How apt we are to forget the judgments of God which are round about! We think of calamities happening, and not of the sins which have merited such calamities. But it is the presence of Christ as a Paschal Lamb, whose Divine Sonship pleads for us, which alone can prevent our being destroyed even as Egypt was.

If we have Him keeping Passover in our hearts and homes, then we are safe. He will change the visitations of Divine anger into blessed dispensations of discipline, whereby to bring us to the joy of God's children according to the law of our adoption in Himself.

If His presence be wanting to us, the discipline of Fatherly love will be in vain. O that we could feel more urgently the danger of our natural condition!

Then indeed we should cling to Him with a firm loyalty. Then should we seek to be hidden from the world, not in fear of its antagonism, but in the joyousness of being accepted in the Beloved. Only for His sake can the love of the Father rest upon us, as being one with Him. Only in Him can we be of God, living with God's life, whereas the whole world lieth in the evil one (1 John v. 19). We cannot know Him only as a partial Saviour. Our whole being must be lost unless He communicate to us the Divine Sonship, in whose power we may escape out of Egypt. Jerusalem was as Egypt at that sad Pass-over. The upper chamber where the householder welcomed Jesus was the representation in that city of the Israel of God, to be saved from the world's condemnation by His Blood.

O Jesu, let me always feel Thy protecting grace, not to protect me from the world as if the world could do me harm, but to protect me from perishing with the world, because indeed I have incurred the wrath of God by all my sin. Woe is me, that I am so easily satisfied with what the world has got to give! So little conscious am I of the overthrow which awaits it. Let it not be my rest. Let my heart ever yearn for that rest which Thou alone canst give. Save me, that the avenging angel may pass over me. Draw me, that I may hasten after Thee with joy, and pass over from the realm of destruction to the land of promise.

My son, thou must abide in Me if thou wouldst know My salvation. Thou must bring every deed and word and thought to the

hallowing fellowship of My regenerating grace.
Be dead to the world, and thou shalt live in Me.
Those who are not wholly dead to the world can
never know My life.

*Yea, dearest Lord ! my only joy is to know that I
am Thine ; my only life is to be dead to the world as
Thy grace inspires.*

MEDITATION IV.

Preparing the Passover.

And the disciples did as Jesus appointed them; and they made ready the passover,—
St. Matt. xxvi. 19. (Parallel passages: St. Mark xiv. 16; St. Luke xxii. 13.)

1. THE ARRIVAL AT THE HOUSE.

PETER and John were sent to prepare the Passover. They did not know where the meal was to take place. In answer to their inquiry, Jesus gave them a sign, not naming the man who was to receive them into his house, but such that they would be safe from any possible mistake.

We may perhaps feel assured that this precautionary reticence was observed because of the presence of Judas. Jesus would not have the traitor know the coming details, lest the chief priests might send to apprehend Him so as to disturb this solemn service which was to begin.

We must remember also that the householder who received Him was in danger; for they had excommunicated Him, and required any one who knew where He was to give information in order that they might take Him.

This may have been the reason why the Paschal lamb for this company had not been brought by them to the Temple four days before, although by

the injunctions in force of later years that feature of the original institution was no longer considered to be binding.

The Apostles doubtless were wondering what they could do under the circumstances. They felt the force of the excommunication. It has been suggested that this was partly at work in the mind of Judas, so as to make him feel that it was a religious duty to reveal the excommunicated One, perhaps with a strange idea that if the excommunication were unjust, there would be some Divine interposition.

It was Thursday when Peter and John went to prepare. The hour we do not know. Anyhow they can scarcely have looked forward to a celebration of the Passover that evening. They were to prepare and get all things that were wanted for the feast upon the morrow.

It may indeed have been already the evening which was considered as the dawn of Friday, and so literally have been the first day of unleavened bread.

Of the future they knew nothing, although there was a strange apprehension of some great development ready to take place. Judas had his views. They had theirs. But probably the traitor was strengthened in any imagination as to the impending struggle by the fact that all of them were looking forward. Never had any circumstances been so dark as now, for the cloud of excommunication made their whole company to be an object of suspicion. They were returned from the retirement of Ephraim. They nevertheless felt confident. The

remembrance of the Egyptian Passover would give them fresh hopes. Jesus Himself probably encouraged them in such expectation of deliverance. What He intended spiritually, they interpreted after an earthly manner. Some great struggle! Some great victory! The establishment of Christ's kingdom! Jesus spoke of His death. But Isaac had been bound for death. The future kingdom was a certainty. Their ambition hastened to grasp at the promises. They were thinking more of their own dignity in that kingdom than of the suffering whereby Jesus should win it.

O Jesu, as Thou didst send Thy two disciples to make ready the Passover, although they knew not what that hour should bring forth, so dost Thou deal with us. Help me to wait upon Thee with entire confidence, not looking forward to the unknown with despondent fear or carnal ambition, but waiting for Thy power to arrange all matters. Though the world be arrayed against Thee, yet am I safe along with Thee; yea, I can have no safety but by doing Thy will. Surely Thou hast those at hand unknown to me who will provide all that is wanting, even when I seem to be left in the greatest loneliness. I know not whom Thou wilt appoint to give me what is needful for Thy service; but I am sure that, if I do Thy will, nothing will be wanting, but the greatness of the issue shall bear testimony to the unchangingness of Thy love.

My son, do thine own share of the work as I give it to thee to do. I will provide for thee the helpers that are needed. Only be careful

not to look forward with vain imaginations into a darkness which thine eye cannot penetrate, but look up to Me in the glory where the suppliant gaze of faith can never look in vain.

Dear Lord, all work is full of blessing which is done in reliance upon Thy sovereignty. The very ignorance of future possibilities is blest which forces me to look up to Thee ; for thus I learn how truly Thou art looking upon me, how near Thou art, how all-sufficing is Thy care, how all-sufficing the treasures of Thy providence. Truly they who labour in Thy love are ever living in the light of heaven.

2. THE APOSTOLIC PREPARATION.

The disciples who went forth timidly, not knowing whither they went, found a right royal welcome. The heavenly feast was to be instituted. The royal priesthood of the new covenant was to have its beginning. The large-hearted homage of an unknown friend was preparing for the mystery to be revealed whereby a heavenly home should gather them into its fellowship. Yet they knew not what was coming.

The householder showed them the large upper room furnished and prepared. Here now it was for them to prepare the feast.

Where is the lamb ? They might well ask that question, and yet not know what the true answer was.

They could not have got their lamb already, for they would not carry it about with them, and they had no home where to keep it up. If they had, they

would not have needed the present hospitality. Either then they had to go this afternoon and purchase a lamb, which they might take to the Temple for the approbation of the priests, or they must look to get one on the morrow from the numerous flocks which would be in readiness to meet the wants of strangers in Jerusalem. These would be ready for sale, having had the priest's mark, and there does not seem to be any reason why they should shrink from purchasing one. This sheep-market did not necessarily involve any sacrilege such as our Lord had condemned. The supply of the necessities of three millions of people, who wanted 250,000 lambs for the festival, was quite a different thing from the traffic in birds and beasts, which was arranged only to serve the greed of the priests and the slovenliness of the worshippers.

The householder had prepared the chamber, probably with couches and table.¹ Possibly the furnishing may have been merely the clean straw, on which the company would sit after Oriental fashion, with a stool in the midst, on which the dish was placed, where all would dip together to take out the meat with their fingers.

Not improbably the couches were placed against the wall for the morrow, as that would be the Passover, whereas the company along with Jesus would

¹ At the Paschal Feast the difference of posture was noticed by the youngest of the company in the appointed speech, whereby he asked what was the meaning of the service. 'On all other nights,' he said, 'we eat either sitting or reclining; on this night we eat reclining only.'

form a circle round the low stool, as being the more ordinary posture for the present meal. This meal would have leavened bread, and they would be careful not to let anything leavened touch the table that was got ready for the morrow, or the vessels which were then to be used. The things used for the Passover would be left as a perquisite to the master of the house, as well as the skin of the lamb.

The Apostles had now to get the necessary vessels, and the herbs and the vinegar and the wine. We may think of them going forth upon this errand. It was but scantily performed, for they had no means for providing a sumptuous banquet; and we know that when Judas went out, the Apostles thought he was charged to buy what they had need of for the feast. May not this specially have meant the lamb itself?

The smaller matters Peter and John had got ready, and having prepared for the Passover, they got ready their ordinary meal, so that when Jesus came with the ten, they sat down to eat.

O Jesu, grant me so to partake of earthly things that my heart may not be drawn back from the needful preparation for Thy heavenly Banquet. So let me live upon earth that I may, be constantly preparing for the marriage supper of the Lamb. Now let me get ready the bitter herbs and the Charosheth which I may offer to Thee on the blessed morrow that is coming. Let my penitence be acceptable in Thy sight, and the fruits of earth mingled with vinegar. O let me continually be preparing during the day of earth, that I

may look backward in the day of Thy Feast to remember the bitterness of my sinful estate and the worthlessness of the toil of my bondage.

My son, be thus watchful unto prayer, and I will give thee the cup of My blessing. That also shall be transformed. Now dost thou drink My grace hidden in earthly forms. Then shalt thou drink to the full, and the glorious vision whereby thou shalt receive My glory shall be vouchsafed according to the truth of My communication, not the limited power of thy creation.

Jesu, the thought of that feast of infinite delight in Thee must indeed be my strength while here I wait in the bitterness of purification and discipline. The bitter herbs are sweet to me; for if they admonish me by reason of my sin, they tell me of the victory which Thou hast wrought. Greater than the deliverance from Egypt is the redemption which Thou hast accomplished on Calvary. To share Thy Passion is the strength of earth, even as Thy welcome on Thy heavenly throne shall be the enrapturing blessedness of eternity.

3. THE LAMB.

The omission of all notice of the Paschal lamb, its presentation in the Temple, its appearance at the board, with the various elements of doctrine and sentiment capable of association with it, is of itself an almost irrefragable evidence that the three

Synoptics cannot have intended to represent the meal in the upper chamber as a Paschal supper.

Probably the two disciples were sent forth at an hour of the day too late to go through the necessary processes at the Temple. They must anyhow go there on the morrow, for only there could the lamb be killed. They would therefore leave it. Indeed, considering the danger of their position, when a price was already put upon their Master's Head, they would prefer not to appear until the great hurry of the day would enable their representative to take his place in the crowd without further question. As Judas had the bag, it would probably be his duty to get this, the most expensive article, and to make the offerings of the Chagigah, so that their table might be furnished. They might well think that our Lord charged him, when he left at night, to buy these sacrifices. The bread was baking; the herbs, the fruits in vinegar, the wine, were there.

Where is the lamb for the peace offering?

How little did they know that no lamb would be needed! A ram caught in the thicket had been the substitute for their great ancestor when he lay bound upon the altar of God. Now the Lamb of God is caught in the fence of the law by the two horns of His double nature, God and Man. The spotless Man must die for blasphemy according to the provisions of the law, because He made Himself the Son of God. The Son of God must die according to the counsels of the Eternal, because He has come into this fallen world to share the lot and bear the likeness of sinful man.

Now shall the typical lamb no longer be needed. Isaac's sentence might be suspended by the intervention of Divine Providence, but the blessing which was appointed for Him could only be won by death. Now therefore the minute-hand of Providence has marked upon the dial-plate of Judaism the ending of all mute and transitory shadows. Now the greater Isaac comes forward, as the true Oblation, whose presentation in death shall ring out with a sound of Divine power the consummation of the preparatory ordinances, and the eternal noontide of Divine Love. The voice of the Incarnate Word tells that the hour is come, and the helpless, harmless lamb shall no longer have to bleed as the worthless symbol of man's guilty condition.

The Apostles have not to provide a lamb for this Passover, although they are intending to do so. God Himself provides this Lamb.

Of old we read that Melchizedek, when He blessed Abraham, brought forth bread and wine. We are not told of the sacrifice which accompanied that oblation, for the purpose of the narrative was to set forth the Bread and Wine of a sacrifice where no bleeding Victim should be visible. In the history of Melchizedek that which gave sacrificial value to the oblation was not told. Now, in the upper chamber, the priesthood of Melchizedek is to be developed in an oblation where that which gives the sacrificial value is not seen.

The Apostles did not know that the Paschal Feast for which they were preparing would be set aside by the tumult and dismay of the next few

hours. They did not know that in the midst of that tumult and dismay the Paschal sacrifice would be elevated into a mystery of Divine power. He who was amongst them as one that serveth would go forth to the slaughter of the kings, and return, not to receive blessing from another, but to bless all His followers with victory. Isaac was held back from death that the Son of God might die, and all the nations of the world should be blessed in Him.

O Jesu, how vainly does the world which knows Thee not, seek to compass Thy destruction! How lovingly dost Thou turn the very violence of the world into a means of Divine benediction! Thou sufferest as a sinful man. Thou in Thy sinlessness diest as the victim on behalf of sinful men, to take our sins away. We behold Thy suffering with eyes of sinners, and God beholds Thy suffering in all the glory of the Holy Ghost. Help me to suffer along with Thee, that I may live in the power of Thy holiness, and rise out of my sin in the merits of Thy Passion. We can have no other Lamb of God, but Thee alone, O Blessed Victim, which the eye of faith beholds! The arm of hope reaches out to appropriate Thee! The heart of love rejoices in the transport of Thy hidden life!

My son, I will fulfil for thee all that the law has typified and all that prophets have promised. Doubt not that the truth of My glory is ready to burst out even in a moment. Then haste to carry on the ordinary course of earthly duty. Yet be watchful. Look for My earthly appointments to be transfigured at any moment

by My Divine power. In a moment, in the twinkling of an eye, the things of earth shall be transformed by the outshining of the Heavenly City. Wait and watch. In thy darkest hours, yea, in an hour darker than thou canst yet know, thou shalt behold My glory suddenly kindling all with fire from Heaven, and the mystery of sadness shall display a joy which shall no longer be a mystery, for those who share it shall know all things with the very knowledge of God.

O Jesu, let me follow Thee year by year, step by step, from grace to grace, from strength to strength, from hiddenness to manifestation, from alienation to unity, from earthly imaginings to Divine purposes, from the law of life under vanity and death to the adoption of the sons of God in the eternal satisfaction of Thy perfect likeness.

NOTE.

The Charosheth was a mixture of dried fruits and vinegar. It symbolized the lime, etc., with which the Israelites had to do their work in Egypt.

The Chagigah was a festive offering, which was brought on the first Paschal day as one of the Paschal sacrifices. These were additional to the Paschal lamb and the bitter herbs.

MEDITATION V.

Jesus and His Disciples at Supper.

Now when even was come, he was sitting at meat with the twelve disciples.—
St. Matt. xxvi. 20. (Parallel passages : St. Mark xiv. 17 ; St. Luke xxii. 14.)

1. THE EVENING.

THE two disciples had gone to get ready for the next day, but the evening meal had to be seen to. At this meal they would use the ordinary furniture of the table, but all this would need to be set aside before midday on the morrow. It was commonly handed over by a fictitious sale to some one who was not a Jew, in order that there might be no danger of leaven, and fresh things were used when the days of unleavened bread began.

Apparently it would be getting on towards 9 p.m. when the arrival happened. The disciples would therefore have had time to get matters ready for their simple wants after following the man with a pitcher of water, who was returning home soon after the first few stars began to appear. This twilight was called the dawn of the following day (cf. Matt. xxviii. 1). It counted therefore as Friday, Nisan 14, the day on which the Passover must be slain.

It was the evening dawn. The Jewish day

was ending. The coming meal should witness the institution of that great Feast before whose light all Jewish sacrifices and festivals were to grow pale. There was a great midnight coming on, a midnight of mystery. Now the great Paschal Lamb was to be offered. In the morning He should be crucified. The powers of darkness would cause a noonday night. Then would come the Jewish Passover, but God would no longer recognize it. A Sabbath there would be—the last of Sabbaths, the greatest of Sabbaths. Then the second day of unleavened bread! The sheaf, the omer of barley, would be waved before God, not only in natural harvest joy or Jewish symbolism, but in the fulness of a Life renewed from the Grave. Jesus would rise again. On that third evening they would be gathered together again, and once more the Master whom they loved would be along with them. The traitor would be gone. Jesus would breathe upon them the gift of the Holy Ghost, to be confirmed after yet fifty days with fiery majesty from heaven, consecrating them for a world-wide ministry of heavenly power when all the dazzling splendour of the Temple and its services had passed away.

How much there was in store! How little could they anticipate!

How we ought to wait upon Jesus, looking for Him to bring the circumstances of our life with Him to a development surpassing our imagination!

It seems to us, perhaps, as if the day were closing with no great possibilities of heavenly intervention. There may be apprehensions of evil and expectations

of good haunting our hearts. We hear of the Cross and we hear of the kingdom. We cannot make things fit in together. Only let us be faithful in companionship to the great Master. He wants us to feel the security and the dignity of our position while we wait upon Him. 'Jacob said unto his sons, Why do ye look one upon another? Behold, I have heard that there is corn in Egypt' (Gen. xlii. 1, 2). Yes! our Joseph is Lord over the land of Egypt, though perhaps we know it not. To Him we must come; and He will give us, not the corn of Egypt, but the Bread of Heaven.

The coming on of night, the apparent triumph of evil, must not make us doubtful. We must be kept waiting that our faith may be tried. We must wait for the appointed time. The vision will not tarry, but only those who wait for it shall see. 'To them that look for Him He shall appear unto salvation.' At His first feast He said to His mother, when she looked for a miracle, 'Mine hour is not yet come' (John ii. 4). Now the last of earthly feasts has to be celebrated, and 'when the hour was come, He sat down with His disciples.' The first feast was marked by poverty, the last by treachery and persecution. Nevertheless 'Jesus Christ, the same yesterday, and to-day, and for ever,' is the watchword of the faithful soul. 'Fear ye not, stand still, and see the salvation of the Lord, which He will show to you to-day' (Exod. xiv. 13).

*O Jesu, in every hour of darkness let me know
Thee as the constant light of my soul. The night of*

earth comes on. Shine Thou upon me with the light of Heaven. Shine in my heart, though not before mine eyes. Yea, though a horror of great darkness seize upon mine outward nature when the sun goes down, let Thy Presence appear as a burning lamp; and keep the ear of my soul attentive to Thy sure promises, for I know that Thy Word shall be fulfilled in due season.

My son, be strong and of a good courage. The darkness shall be no darkness to thee if I am with thee. The Bread of Heaven wherewith I will feed thee shall enlighten thine eyes that thou faint not. I have sworn to keep thee from all evil if thou wilt but be true to Me.

O Lord Jesu, in Thee have I trusted; let me never be confounded.

2. THE ARRIVAL OF JESUS WITH HIS DISCIPLES.

Whether the master of the house was a disciple knowing Jesus or not, we are not told. The position of Jesus was such that His disciples might well speak of Him as 'the Master' without implying avowed discipleship on the part of those who were addressed. Anyhow, he must have felt the honour of receiving Him under his own roof, or especially of providing for Him a room wherein to keep the Passover.

His appreciation of this honour is the more clearly shown by his accepting Jesus as a Guest when there was so much danger in doing so, for Jesus was already marked for death by the authorities,

and all persons were charged to give information respecting Him, such as might lead to His being taken hold of.

He felt the value of that token of confidence which Jesus had shown towards himself, when he considered that, although possibly unknown to Jesus in every way, Jesus had condescended to entrust to him his safety. The secrecy with which Jesus had pointed him out to the two disciples would make this the more telling. This man would probably suppose that Jesus was seeking to be hid from the authorities. He did not know that Jesus was really acting with intent to delay the operations of a foreseen traitor, but not to obviate the authoritative violence of the High Priest's party. That was to be crowned in outward appearance with inevitable success.

‘My time is at hand.’ This message implied the certainty of an outbreak against Jesus. Something in the householder's mind must have been akin to this intimation. Perhaps he had been studying the ancient prophets like Daniel, and understood by books that now Messiah was to be cut off. The words show that the man must have had some consciousness of the future, more than even the Apostles themselves at that time possessed. Jesus may have intended to give encouragement to him in reward for his meditation and study, as He gave encouragement to Nathanael at the outset, by showing His acquaintance with the devotions of that guileless Israelite.

The Passover was to be slain upon the morrow,

and Jesus would keep the feast at this man's house. He had no idea that the Passover which Jesus would keep was a heavenly one, and that Jesus Himself would die as the true Paschal Lamb, who would cause the 'sacrifice and oblation to cease' (Dan. ix. 27) from that time onwards, having fulfilled all in His own Person.

How must we learn from this man's example to welcome Jesus, with humble trust, resting in the counsels of God, and waiting in prayer and meditation till all be accomplished !

The traitor was of the party. Perhaps he thought that Jesus did not know, and so he took His supposed ignorance as an evidence that His Divine claims were unfounded. Perhaps he thought that Jesus did know, and so he was determined to throw the blame upon Jesus for not making any move to hinder his treachery. God, however, does not interfere by outward demonstration to check us if we are resolved to act against the sufficient warnings of conscience.

The other nine must all have felt that there was some dark mystery surrounding them at this feast. The welcome of the stranger to his house, although many residents were engaged then in welcoming many visitors at Jerusalem, must have aroused a spirit of wonder.

We might have expected that Jesus would go to the house of John, being in Jerusalem. John was a priest, and took the Blessed Mother to his own home after the death.

Where was she now ? Probably with Salome.

Jesus evidently wished to be detached from all natural surroundings. This was in some way felt to be the initiation of that which Jesus had so often spoken of--the Kingdom of Heaven.

O Jesu, Thou comest to the house of a stranger to keep the feast; Thou comest to keep a feast wherein all those around Thee are but strangers, unable to anticipate the methods of Thine action. Come Thou to me, though I am a stranger. Come Thou to me, though my dull heart rises not to the mysterious glory of Thy Divine purposes. Blessed was the stranger to whom Thou didst go. But now Thou callest me to be no more a stranger. Thou callest me under Thine own shelter to eat of the Bread of Thy children. Yea, indeed in this outer world I am a stranger, under the protection of Thy Providence, as all my fathers were; but in Thy Holy Church I am called to the joy of Thy children, in the light of Thy countenance, where death can no more come. With Thee let me feast, that I may die unto the world; and keep Thou graciously Thy Feast with me, that I may live to God.

My son, come with Me into My banqueting chamber, and I will make thee taste the fulness of delight. There do I gather My Church together as My Bride. Be faithful in the earthly Jerusalem. There let Me abide in thine house in the secrecy of grace, and thou shalt not fail of thy part in the Heavenly City. There shalt thou have the full acknowledgment of My welcome in the manifestation of My glory.

O Jesu, let me have my portion with all Thy saints when Thou comest in Thy kingdom. I am unworthy to receive Thee; but the glory is Thine, for Thou takest away my unworthiness that Thou mayest be Thyself my all.

3. THEY SAT DOWN.

Probably they were all seated upon the floor, with the stool in the midst of them which contained the meal. It was a bowl in which the various portions of the meal were placed in layers of different kinds, but so cut up that each one might take his food piece by piece out of it with his fingers. Thus they were all 'dipping in the dish' together. That phrase seems to show that this was the ordinary meal. There is no hint of the presence of the lamb, which had to be roasted whole.

They would be sitting in Oriental fashion with their feet tucked under them.¹ The room was 'strown,' probably with fresh straw. There was

¹ The words 'reclining,' 'falling to,' do not imply that they used couches of any kind. The word 'reclining' (ἀνακείσθαι) is used of the multitudes sitting down upon the grass (John vi. 11). Similarly, ἀνακλίνεσθαι (Matt. xiv. 19; Mark vi. 39; Luke ix. 15). So 'falling to,' ἀναπίπτειν (Matt. xv. 35; Mark vi. 40; viii. 6; John vi. 10). In these instances the words must mean sitting upon the ground. This was the common Oriental practice, as it is still. The Paschal habit of 'reclining' was arranged for a special significance. There is no token that the Jews ever adopted the Roman *triclinium*, so as to sit on three couches round three sides of the table, and the fact of their dipping in the dish together implies that the small stool had them all closely gathered round it.

one cup to be used by all in common. At the Paschal Feast each one commonly had a cup to himself. Each one of them had some pieces of bread beside him which he ate, dipping it into the dish to take up the gravy, when he had shaped it with his thumb.

If Joseph's brethren marvelled when they were called and made to sit before him at the meal, 'the eldest according to his birthright, and the youngest according to his youth' (Gen. xliii. 33), surely these twelve marvelled not less. They felt that Jesus knew the secrets of their hearts. They knew not what to expect. He spoke to them of the Kingdom. He spoke to them of the Cross. They felt that this meal was preparing them for something, for He with whom they had continued in His temptations had sent word to the householder that 'His time was near at hand.'

Let us seek to cherish this sense of mystery and expectation in all intercourse with Christ. We know not what shall happen to His Church. It may be that some great development is at hand. 'The development shall be in proportion to His hidden glory, not to our earthly insignificance.

O Jesu, Thou dost gather us round Thyself in the ordinances of Thy grace. Grant me indeed so to sit down with Thee in faithful discipleship here on earth, that I may also find my place hereafter, when Thou shalt call Thy people to the heavenly feast in the glory of Thy Kingdom.

My son, if thou wilt feed with Me thou must

feed upon Me. Come to this feast, hungering after the heavenly Food. According to thy hunger so shall thy refreshment be. I came into this dying world to die, that I might nourish thee unto eternal life. If thou wilt feed upon Me truly, thou must learn to die, for those who share with Me in dying to the world shall not fail to find in Me the life of God.

Most loving Jesu, I desire indeed to love Thee above all things. That were no true food which should sustain me in this world and keep me away from Thee. On Thee would I feed, that having Thee as my true Paschal Lamb, sheltering me that the destroying angel hurt me not, I may in Thee pass over from this world of bondage and attain to the glory of the Father, where Thou art now exalted.

MEDITATION VI.

The Passover which Jesus desired.

And he said unto them, With desire I have desired to eat this passover with you before I suffer : for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves : for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.—St. Luke xxii. 15-18.

1. THE NEW PASSOVER.

JESUS desired to share with His Apostles in the heavenly Passover ere yet He passed over from earthly life to heavenly. It was by this Paschal Feast that He would communicate Himself as the ransom, the consecrating, cleansing power, the redemptive, propitiatory Victim, to His Church. Thus would the perpetual union between Himself and His Church be initiated. After He was gone there would be a separation of nature between His glorified Body and mankind upon the earth. If mankind were to profit by His sacrifice, there must be a real union effected between His personal Humanity and His brethren still existing in a natural condition. The whole efficacy of His approaching death for the benefit of His brethren depended upon His effecting this junction between Himself and them while it was possible. The Paschal lamb was not merely a substituted victim. It was an instrument of incorporation, identifying the Israel of old

with the coming Messiah so as to be sharers in His inheritance. All Israel, as partaking of the Passover, were God's Firstborn. They were ransomed from Egypt by union with the mystical Firstborn of God on whom the promises rested. They were identified with Him by their birth from Isaac, who was His parent as well as a type of Him. They were identified with Him by the mystical power of the lamb which God had provided, for that lamb annually slain was in every household of the covenant people a symbol of the Son of God that should become Incarnate. Thus were they held, sustained, perfected, in the hope of Israel, 'rooted and built up in Him.'

Well might Jesus desire to keep the Passover, which should do for His Church universal what had been done for the people of the earthly covenant by the empty but symbolic rite of old. In this new Passover earthly promises would be changed into heavenly communications.

O Jesu, how great was Thy condescension in coming down to earth! Yet Thou wouldst find Thy glory in raising us from earth to Heaven. This was Thy desire. Thus wouldst Thou make Thy glory to shine above the heavens. Not for earth's sake didst Thou devise anything that was to be erected on the earth, but Thou devisedst all, that by communication of Thy heavenly power Thou mightest gather up the whole creation into the unity of the House of God.

My son, it is My joy to be the Redeemer of all. Feed upon Me, and thou shalt find the

renewal which My glorified Body gives. Yea, thou shalt be strengthened with My Spirit. Yea, thou shalt come forth from the bondage of this world of death. I am come to give My Flesh for the life of the world.

O Jesu, as Thou bringest me out of the power of darkness into the kingdom of grace, be Thou ever with me during my pilgrimage. As Thou hast brought me through the waters of the grave, bring me to the height of the heavenly Zion.

2. THE AWAKENING OF APOSTOLIC CONSCIOUSNESS.

Although our Lord had been teaching the Apostles during the last three years, nevertheless they were far from attaining to the real height of His teaching. They were doubtless looking forward to the Paschal Festival of the morrow as an annual commemoration, whose brightness was shrouded for them upon this occasion by a strange gloom, in the anticipation of a great and unknown sorrow. After they had sat down to their meal, we can well imagine that our Lord would tell them more plainly of His sufferings, but He would also unfold to them the mystery of a new Feast which He desired them to keep along with Himself. Thus He would explain to them how the Passover of the former dispensation would be changed into the spiritual power of the kingdom of Heaven. He had been preparing them for this in a series of teachings respecting food both by word and action. His first miracle was a change of the substance of water into wine. He had upon

two occasions fed vast multitudes by the hands of the Apostles, making the bread and the fishes to grow as He went on giving them forth for distribution. He had discoursed upon the difference between the earthly manna and that gift of His own Flesh to be the Bread of Life, which should raise up His faithful people at the last day. By various parables He had illustrated the vital union with Himself, by which the faithful should become fruitful unto holiness. We can well conceive how, as they now assembled for this supper with a sense of supernatural anticipation filling their hearts, Jesus would explain that He was going to transform the earthly Passover into the heavenly one. They would thus be in a position to understand what He meant, when He spoke of His desire to eat this Passover along with them before He suffered.

This Passover is evidently not the Jewish but the Christian Passover. The word implies some previous explanation as having been given by our Lord in His introductory discourse, but when that is presupposed the ejaculation comes naturally to His lips: 'I have desired with great desire to eat this Passover with you before I suffer.'

Although the Apostles could not yet appreciate or even imagine what the character and consequences of this Passover might be, they would realize, from what our Lord doubtless said to them at the outset, that this Passover was a preliminary in some manner to a change even greater than the deliverance from Egypt.

Jesus could have no desire to keep the mere

commemorative Passover which Moses had ordained as a type, but in itself empty and powerless. The desire of His soul was to feed His people with Himself. His words were not the expression of a Jewish sentiment but of a Redeemer's love. It was not the gratification of a lingering regret which made Him desire to keep the Jewish Passover for the last time. It was the exercise of an inherent power of self-communication which made Him desire to celebrate this Passover for the first time.

Moreover, He did not speak these words merely for the utterance of His own feelings, but for the instruction of His disciples. He would lead them to realize how greatly was to be desired that Feast, which to their outward sense would be so simple and insignificant, but as they learnt to contemplate it with increasing devotion was so purely Divine, and significant of such marvels of the world to come.

O Jesu, as Thou didst desire, even so teach me to love the Mysteries which Thou hast ordained. O that I in the greatness of my need had as true a hunger to receive Thee as Thou in Thy fulness dost hunger to give Thyself to me! O let Thy desire to feed me with Thy love quicken in me the desire of holy love to taste Thy sweetness and feel the invigoration of Thy strength.

My son, blessed indeed are they that hunger and thirst after that righteousness which is to be found only in Me. Thou canst not attain to the righteousness which God requires by the law which Moses gave. Grace and truth come

to thee in Myself, that thou mayest rise out of the faint of death and rejoice in the righteousness of God.

O holy Jesu, let me feed on Thee and praise Thee for Thy glorious power. Sweet must this Food be to faithful souls. O let me experience its elevating power as often as I partake of the Divine Mysteries, and its abiding sovereignty of control, while I take heed through all the days of life to walk according to the law of Thy sanctifying Presence within me.

3. THE FULFILMENT IN THE KINGDOM OF GOD.

Our Lord bids the Apostles understand that the Passover which He is about to institute is no mere commemorative rite, but an organic function of the new dispensation, to last on until it find its substantive fulness in the kingdom of God. Old things were passing away. The Jewish Passover belonged to this world, and was soon to cease. All things were being made new. This new Passover would ultimately have a consummation of glory which He does not explain to them, but He tells them that it will attain its completeness in the kingdom of God which is to be. Of this kingdom He has given them manifold teachings. They were intently looking forward to it, although their hearts still failed of rising up to its spiritual glory. Our Lord admonishes them that this Passover, this Holy Eucharist, is to be the bond of His kingdom, not a scaffolding to be thrown away as the ritual which Moses ordained, but a mysterious characteristic of the heavenly

kingdom as a living Body, which is to gain a further development in plenary manifestation when the kingdom is come in its fulness.

Our Lord speaks of desiring Himself to eat of this Passover. It was no merely external symbol which He was requiring His disciples to observe. It was a function of grace originating in Himself. It were in vain that they should eat bread and drink wine in remembrance of Him. He must Himself take of this food first of all, so that by His participation He would communicate the virtue of His own life to these the lifeless creatures of His power. By being baptized He sanctified water to the mystical washing away of sin. His Divine purity came forth from Him for the purifying of those who should receive that initial sacrament. So now He takes bread and wine into vital fellowship with Himself, not to sustain the life of His natural Body, but in order that through union with His natural Body these His creatures may receive a virtue to be treasured up in sacramental secrecy of unfailing efficacy, and thus He will give His Body and Blood through future ages to be the nourishment and refreshment of those who observe what He has ordained.

He will not again eat thereof until the fulness of the kingdom of God be come. Then shall be the Marriage Supper of the Lamb. How in that day He shall feed along with us we cannot tell. It were idle, yea, profane, for us to attempt any anticipation of that beatific communion, whereby we shall dwell in Him and He in us, by a continual circulation of

entrancing joy in the completeness of the manifestation of His own righteousness, gloriously emanating from Himself, gloriously returning to Himself as the result of His sanctifying power, whereby all the righteousness that is in Him finds itself reproduced in His mystical Body. We can only wait, watch, and worship. The Paschal Feast of the Christian Church shall indeed shine out with triumph. The song of Moses and the Lamb shall be complete. 'The sacrifices of righteousness' (Ps. li. 19) shall shine out with the perfect majesty of God. 'The new heavens and the new earth, wherein dwelleth righteousness,' will be radiant with the glory of the Sun of Righteousness.

To this end Jesus looked forward. Great was His love to us, in that He desired to institute this new Passover, and unite us with Himself in the merits of His Passion.

O Jesu, how can I praise Thee? Teach me to live worthy of that love wherewith Thou didst desire to make me truly Thine own. Let Thy life shine out in my life. Let me die to everything that does not live in Thee.

My son, while thou seekest to live in My power thou must remember the bitterness of My Passion. Think not that I call thee to share My triumph save by participating in My sufferings. My power is a living power, and thou must show the reality of its influence upon thee. I have borne the world's hatred. Thou must bear it too. I have faithfully lived

in the Father's love. So must thou also suffer at the hands of the world if thou wilt love the Father and abide in My love.

O Jesu, let me feed upon Thee now under the veil of sacramental forms, that I may feed upon Thee eternally in the glory of Thine unclouded brightness. While I feed upon Thee, do Thou, blessed Lord, feed also upon me. So take me into union with Thyself that I may have no other life but Thine.

MEDITATION VII.

God's Foreknowledge of Satan's Devices.

And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, *Jesus*, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God.—St. John xiii. 2, 3.

1. SATAN ENTERING INTO THE HEART OF JUDAS.

JESUS was preparing for His great Exodus. That, however, could not be without the preliminary of struggle. He would not leave the world except as Conqueror. This was the work which God had given Him to do. He came forth from God to conquer Satan, and He would go back to God when He had achieved the victory.

The enemy was now coming close upon Him. The time had been fixed by Almighty God, and yet Satan could not read the tokens of his appointed doom. Satan would make one last effort to prolong his tenure of this lower world. He can scarcely hope to conquer Jesus. He knows Him to be the Holy One of God. Nevertheless he was to have some advantage over the Seed of the woman, although eventually he must be crushed by his great Antagonist. He will, therefore, do his utmost to overthrow the cause of Christ by the unfaithfulness of the disciples, if he cannot shake the stability of the Master.

‘Satan had now put it into the heart of Judas that he should betray Him.’ How must we be upon our guard against evil thoughts, since by them Satan takes possession of the heart! If we tolerate them, they will soon be too strong for us to drive them away. They seem to be so unsubstantial. Yet they enslave us. The Prince of Darkness enslaves us by them.

Then again we must never think that we are secure against their entrance. Thoughts from which even our natural disposition would shrink may be injected into us by Satan’s power. As a spiritual being, he can introduce spiritual conceptions into our hearts, which fail of nauseating us because the foul passions of our material nature are not the moving cause.

How Satan rejoices to use the literature of the day as a means of stimulating men’s minds to evil! We need to recognize Satan as really inspiring much of what in the present day wins the greatest applause.

To betray Jesus! With what strange subtilty does he accomplish his devices! We cannot trace the growth of his suggestions. In the case of Judas they seem to have begun by making him resent the teaching of Christ as to His Body and Blood. Now that that teaching is developing itself in the great institution of the Holy Eucharist, he ensnares Judas by a sacrilegious covenant of blood.

O Jesu, let me hear Thy Voice speaking in my heart continually, that I may not open the ear of my

soul to the inspirations of Satan. Teach me so to meditate upon the mysteries of Thy truth, that I may not be carried captive by his deceits. Let me welcome Thee dwelling in my heart by holy love. Only so can I be safe against his tyrannical usurpation. One lord must rule my heart, or Thou or he! O Jesu, how can it be that he should enter in! To Thee I cry, that Thou mayest keep me as Thine own.

My son, I am ever with thee to keep thee. Let thy faith be constant. Wait not for danger to be apparent before thou appeal to Me. Feel thy danger at all times. Let My words abide in thee with living power. If thou art not listening to My Voice, his treacherous insinuations will quickly work thy ruin.

Yea, Lord Jesu, speak Thou ever to me. Thou didst create me at the first, and Thou, the Creative Word, must still sustain me lest I die. Hear me when I call! Yea, even though I call not, hear and help. Speak, that Thou mayest hear the echo of Thine own Voice ringing through my emptiness. I cannot call to Thee unless I hear Thee calling me. Fill Thou mine ear and my heart, that in sweet responsiveness to Thy love I may be safe from his assaults.

2. THE DIVINE OVERRULING.

The time is come which God had ordained, and God has given all things into the Hands of Christ. This is the Beloved Son, in whom the Father is well pleased; and because He has accomplished the full

requirement of His ministry, Satan is now permitted to come up for the final encounter. The Father has given all things into His Hands. Therefore He may assert His supremacy over every hostile power. He has obtained the sovereignty by fulfilling the pleasure of the Father. Now, in the struggle that awaits Him, He will manifest that sovereignty. The violence of the rebel will not diminish the power of the Son of God. He in whom Satan has found no part during the discipline of life will destroy him that had the power of death, and descend into the realms below to bind the powers of darkness. All things in heaven and earth and under the earth must confess that He is Lord, not by a pageant of brilliancy, but by the stern exercise of Divine power, proved in its resistlessness although acting through the weakness of man.

The time, therefore, was fixed, and God permits the treachery which Satan breathed into the heart of Judas to coincide with the fitting development of the grace of Christ, so that His triumphant Exodus may be the heavenly counterpart of His earthly rejection.

So it is that God's action in governing the world always corresponds with man's action towards God Himself. The triumphs which He gives to His Church are not the mere growth of social tendencies. God's gifts are not the gifts of earthly splendour. When His Church has proved faithful, He gives a reward; but the reward is ever to be measured by the power of evil which has to be put down, rather than by the show of outward display.

The mere show of triumph leaves the evil power ready to break out again, though for a time it seem to yield external homage. By the reality of struggle God treads Satan down under the feet of His saints.

So may we look for the final victory of the Church in the persecutions of Antichrist. Antichrist will not be permitted to come forward in his completeness to crush the people of Christ until God has given all things into their hands, that they may take the kingdom when the New Jerusalem shall be seen descending from on high, having the glory of God.

So does God deal with individuals also. When He has given anything into the hands of His saints, He permits Satan to come and seize upon the outward inheritance. So is it proved that the spiritual inheritance is really given, for that which Satan seizes in his malice is only in appearance. The apparent victory of the evil one must ever turn to the glory of the people of God.

O Jesu, all things are Thine. Let me not fear. Thou wilt not suffer any power to assail me until Thou hast given me the necessary grace whereby to conquer it. Whatever trouble the enemy may bring, help me to accept it as an outward token whereby I may take some measure of the gifts of Thy love. The natural frame in its weakness feels the trouble. Faith must accept the unseen gift; and I know, O Lord, that Thou wilt not disappoint those who accept all as coming from Thee.

Alay, My son, I will not fail thee. Lay

hold, therefore, upon eternal life, and thou shalt find in every time of trouble that all which I have is thine. I have received all from the Father as the Son of man, and I have received all on behalf of My brethren. Those who own Me on the Cross as their King shall find the reality of My kingdom.

Even so, Lord Jesu. The power which Thou givest is not the power of the earth, that we may rule amongst men, but the power of Thy kingdom which no tumult of Satanic malice can shake. O let me experience the reality of this gift. No earthly foe shall disturb me.

3. JESUS RETURNING TO GOD.

The machinations of Satan were not the means of driving Jesus out of the world, but they were overruled by God so as to synchronize with the time of His departure. The life of Jesus was a Divine life, and no created power could take it away from Him. He would withdraw from earth to God in the power of that same Spirit whereby He came from God into this lower world. He did not die upon the Cross because circumstances made His continuance upon earth impossible. The time of His departure was fixed by Almighty God in accordance with a spiritual crisis, which is here described as the 'giving of all things into His Hands,' the Divine recognition of His moral perfection as proved to be the Heir and Lord of all. He came forth from God, and now He is going to God to receive

that kingdom which has been given Him. His fellow-citizens on earth hated Him, and would not have Him to reign over them (Luke xix. 12, 14). The kingdom is not of this world nor in this world. On the contrary, the nations shall be angry because God's wrath is come upon them, when the saints, small and great, are called to their reward, and they that destroy the earth shall be destroyed (Rev. xi. 18).

So do the final uprising of evil, the gift of the kingdom, and the departure from this world coincide in the Crucifixion and in the final consummation.

Meanwhile we must see that we are living for this grand crisis, that we may have our portion with Christ in His kingdom. But first, we must have endured here on earth the malice of these worldly powers. Whatever happens, let us remember that nothing happens because it could not be helped. Everything is governed by the counsel of the Divine will, so that His saints may receive their share in the heavenly kingdom. They come to God, having been made partakers of the Divine nature by regeneration in Christ.

O Jesu, Thou art come from God and goest back to Him. Thou didst come forth alone, for Thou art the Only Begotten; but Thou desirest to take Thy people along with Thyself. Blessed be Thy Name for making us thus a kingdom and priests. Fix my heart upon that glory which Thou hast set before us, so that I may not be solicitous about any accidents of worldly life.

My son, thou must wait awhile until the number of Mine elect shall be complete. Then will I assign to thee thy place amongst the children whom God hath 'given Me. Fear not, for thy reward is sure, if thou art faithful unto Me. Seek not reward on earth below. Set thine affections upon the things above, where I am seated at the Right Hand of the Father. Where I am, there shall My servant be.

O Jesu, quicken my intuitions to behold Thy glory. All things are mine if I have Thee. Hold me up unto Thyself, for if I lose Thee I lose all.

MEDITATION VIII.

The Foot-washing.

He riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew him that should betray him; therefore said he, Ye are not all clean.—St. John xiii. 4-11.

1. JESUS RISING FROM SUPPER.

SUPPER was now apparently going on. It was evidently their ordinary meal. Jesus calls their attention to some new act which He is about to perform. He rises from the supper-table. When He does so, we must imagine that all the rest would rise too. It is not likely that they would treat His rising with inattention or disrespect. How must they have wondered as to what Jesus was going to do!

We may see them, therefore, standing round the stool on which the supper-bowl was placed. The interruption to the meal is signified expressly by the first two Synoptics. St. Matthew says (xxvi. 21), 'as they were eating,' and then repeats the phrase before narrating the consecration (ver. 26), as if to mark that they had settled down a second time to go on eating. Similarly St. Mark (xvi. 18) says,

‘as they were sitting at supper and eating.’ He also reiterates the phrase, ‘as they were eating’ (ver. 22).

Jesus rose from the supper-table of earth to prepare the supper-table of heaven. He would have us rise along with Him. We are to let the heavenly banquet break the course of earthly life. ‘Lift up your hearts: we lift them up unto the Lord.’ So the Church calls us to stand attentive. At the original Passover the Israelites were to stand as if ready for their departure. We must have our minds and hearts erect, ready to go forth from earth to the Home where Jesus leads.

Jesus lays aside His garments. We must see Him laying aside the human nature wherewith He had clothed Himself when He came forth from God to join us as in earthly fellowship.

He takes a linen cloth and girds Himself. The towel seems to represent the cleansing power of the spiritual Body wherein He rises from the grave, the sacramental agency of grace.

The bason was there, according to Jewish custom, that those who were at the table might wash their hands. A servant would have brought it round, to pour the water over their fingers, soiled with the food. The servile offices of the Jewish Temple are now to be transformed into the divinely filial offices of the Christian Church. Jesus now, as the Son of God over His own house, comes round to cleanse His people. He pours water in the bason. He infuses cleansing virtue into empty Jewish types.

He began to wash the disciples’ feet. The

Jewish washing was for the fingers only, purifying the flesh when soiled with what it touched. This washing is for the feet, purifying the walk of daily life from the defilements of this weary world.

He wiped them with the towel wherewith He was girded. The water represents the Holy Ghost. The towel represents the sacramental touch of Christ's risen Body, wherewith He in His life of glory is clothed, so that He ministers to us as the High Priest of good things to come, purifying our conscience from dead works to worship the living God, with works set free from all the stains of earthly life.

How must we cherish this cleansing! We cannot sit down in the kingdom of heaven unless Jesus has thus cleansed us. We must remember that we can only claim our part therein as having been cleansed by Him. We must do all our actions in the world, as those who are cleansed by the touch of the Humanity glorified by His resurrection in the power of the Holy Ghost.

O Jesu, make me ever mindful of the purity which Thou requirest of all those who sit down with Thee at Thy Table. How great is that condescension, wherewith Thou didst humble Thyself even to death upon the Cross, when Thou hadst assumed our human nature to act in the form of a servant! How great is that mystery wherewith Thou, who art our Lord and Master, hast now girded Thyself in order to cleanse us by the Divine grace of holy ordinances! Help me by Thy continuing grace to live in the virtue

of those holy ordinances of the New Covenant whereby Thou dost cleanse me. Let me not sit down again to earthly needs without remembering that I have received this heavenly cleansing.

My son, thou hast seen the outward humiliation of My Passion. It is for thee, by gratitude in faithful love, to cherish the power of My Resurrection. Think not that thy cleansing was an earthly cleansing. The power of My Resurrection has touched thee, and thou must remain in the truth of that Resurrection, lest the foul stains of earth defile thy feet as before.

Holy Jesu, grant me evermore to walk in holiness. As Thou hast washed my feet, I desire to have them ever sandalled with the preparation of the gospel of peace. Since Thou hast cleansed my feet, let me ever walk in separateness from this world of my pilgrimage. No earthly power can keep me separate and pure. Thy grace which cleanses alone can enable me to walk in holiness.

2. SIMON PETER.

When Jesus came to wash the feet of the disciples, He began with St. Peter.

We can well understand the resistance which this Apostle would make to such an act of outward abasement upon the part of the Master. He would regard it only in its outward appearance. It would seem to him utterly unworthy. Whatever might be that new condition of things upon which they were

to enter, it was he who must serve Jesus. It was not fitting that Jesus should serve him.

Jesus assures him that the action is a mystery. It contains a hidden purpose and power. We may think of the other Apostles looking on and wondering. Especially we may think of John as he hears these words, having his mind carried onward to meditate upon the possibilities of the opening dispensation.

Not improbably they may all have come forward to stand, so that Jesus might come to them in turn. They must all have felt that the mingled feelings with which they came to this supper were soon to have a strange issue. To see their Master acting as their Servant implies that they are to enter with Him into a new sphere of fellowship altogether different from the associations of earthly life in which they have accompanied Him hitherto. They themselves need an entire transformation. They see Him requiring Peter to submit to this foot-washing at His hands, and they feel that something is being done which is no mere act of the moment. They will know the motive, they will know the result, by-and-by.

They watch with the more interest because it is not yet their turn to have the act done upon themselves. How will Simon submit? What will be the result? When will the result be evident?

They would see the necessity of submission. Peter, as the object of the action, lost the thought of the larger duty in the immediate sensation of personal bewilderment. That seemed to him to be

homage and humility which was only stubbornness and pride.

Contemplate the tender look of expostulation with which Jesus, as He waited for the Apostle to yield, gazed upon him. Yes; and gazing upon him, He looked on all in future time who would in like manner need to learn how earthly pride must die, in order that the heart may rise in humility to the childlike obedience of faith.

‘If I wash thee not, thou hast no part with Me.’

What a new world is this which is opening up before the mind of the Apostles! ‘No part with Me.’ We can fancy how each of the Apostles, according to his particular temperament, would give a meaning to these words. Jesus would be to each the central Figure of his expectation; but how differently would they understand the circumstances in which they were to have part, the amount of personal prominence which their several gifts would warrant, the outward glory amidst the nations, the Divine revelations whereby they should be illuminated, the absorbing love whereby they find God Himself as their all-satisfying Portion!

Simon Peter looked for every part of his nature to have a share in the coming glory. His hands and his head, his acts and his thoughts, must be made partakers of this glory. He would not be there merely as a banqueter, whose feet are washed from the soil of the journey as he comes to the feast. He must have active, intelligent participation in whatever may be in store for the Master to whom he is devoted.

‘Jesus saith unto him, He that is bathed needeth not save to wash his feet, but is clean every whit.’

The cleansing needed is something greater than the washing in detail. There is a washing which this foot-washing presupposes, and that is a washing of the whole nature, cleansing it from the taint of death. He must be bathed in that which quickens the heart and purges the whole nature from within.

How must the Apostles have wondered to hear of the mysterious washing! Yet some of them, doubtless, as St. John, St. Philip, St. Bartholomew, would associate our Lord’s words with teachings which He had already given them. They would recall promises of the New Covenant which He had held up before them out of the prophets—the better cleansing of the Messianic covenant. They wonder what that is to which the solemn act is consecrating them as office-bearers along with Christ.

‘He that is bathed!’ They cannot yet take home the meaning of the word. The fountain is not yet opened, that fountain of Blood!

This interior cleansing needs external action in order to preserve it. ‘The washing of the feet’ is the cleansing of the daily life amidst the pollutions of worldly contact. He who has been interiorly cleansed by the Blood of Jesus must be washing his feet continually, seeking in the ordinances of grace to have the life of purity renewed, that his outward walk may show the power of the Divine cleansing.

‘Ye are clean.’ It is by an interior act of His own will, operative through the power of the Holy Ghost, that Jesus cleanses them. They are not clean

because they have been with Him. No association, however intimate, could transfuse into them His purity. He does so by His own act, while He administers to them this outward rite, and calls them to consider the responsibility of preserving amidst a sinful world the purity which He has given.

He has given to all, yet all have not received it. 'Not all!' How sad was the look wherewith Jesus surveyed them, standing probably in a line before Him, that He may pass from one to another. There is one heart which clings to the world, and rejects the purity which He gives. It is not the failure of Jesus to give him the cleansing which causes him to be thus excepted. He is 'the son of perdition.'

The eye of Jesus read all their hearts. It reads our hearts now. He knew that this little company contained a germ of evil. How we ought to remember this while repeating the Collect at the opening of the service, 'Unto Thee all hearts are open, and from Thee no secrets are hid!'

O Jesu, cleanse me, I pray Thee, wholly, that cherishing Thy Divine life, I may be enabled to partake of Thy grace for the daily cleansing of all my infirmities. Purify Thou me with purification of the upper chamber, even of Thy heavenly sanctuary, and let me not be held down by the bondage of the world.

My son, give thyself up to me that thou mayest be cleansed. No past corruption can

remain upon thee if thou receive my cleansing. No outward correctness can make thee clean within unless thou come to Me for cleansing.

O Jesu, I acknowledge my corruption ; but purge Thou me with hyssop, and I shall be clean. Wash Thou me, and I shall be whiter than snow.

3. THE TRAITOR.

‘Jesus knew who was betraying Him.’ The act of treachery was going on. The past compact did not bind Judas under Satan’s power. In saying, ‘Ye are not all clean,’ Jesus gave him an opportunity of giving himself up to be cleansed. But the heart of Judas was hardened. He did not wish to be made clean. He did not feel the misery of his defilement. He would let his feet be washed by the King of Heaven, but he sought not to have any part with Him. The words of warning which touched Peter’s heart had for him no meaning. He was like that other Simon, ‘who had no participation nor lot in this word’ (Acts viii. 20). He sought money, and ‘his money must go with him to perdition.’ It was a small bolt—a few shekels—but it locked against him the gate of heaven, even though the Liberator Himself was standing by.

O Jesu, let Thy warning ring in mine ears. Thou openest Heaven to me. Let me open my heart to Thee. Thou hast delivered me from Satan. Deliver me from myself.

Open to Me thy heart, My son, that I may

come to thee and cleanse thee. While thou cherishest aught outside of Me I cannot cleanse thee. Put everything away that pertains not to My life. For thee I died, and thou must die to thyself if thou art to have Me live within thee.

O Jesu, do Thou purify my affections, that being freed from every taint of earth by Thy quickening Presence, my understanding may be purified by the light of Thy truth, and my actions with the incorruptibility of Thy power.

MEDITATION IX.

The Strife for Precedence.

And there arose also a contention among them, which of them is accounted to be greatest. And he said unto them, The kings of the Gentiles have lordship over them ; and they that have authority over them are called Benefactors. But ye *shall* not be so : but he that is the greater among you, let him become as the younger ; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth ? is not he that sitteth at meat ? but I am in the midst of you as he that serveth. But ye are they which have continued with me in my temptations ; and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom ; and ye shall sit on thrones judging the twelve tribes of Israel.—St. Luke xxii. 24-30. (Parallel passage : St. John xiii. 12-20.)

1. WHO SHALL BE GREATEST ?

It may very likely have been when the Apostles returned to the table, after Jesus had washed their feet, that this strife began. Instead of taking their places as they were, they may have thought that some prominence in the future would be indicated by the place which they were now allowed to take at the table. They understood that the ceremony which had just been performed was, in some hidden way, the inauguration of the kingdom of which they had heard so much. Alas ! their hearts were still far from recognizing what the character of that kingdom should be !

There seems to have been definitely an arrangement of the twelve Apostles in three classes, each including four. They had been warned, however, by Christ that some that were first should be last,

and the last first. Perhaps they may have pointed to some indications of honour given them by Jesus; perhaps to the accidental order in which their feet had been washed, as if indicating a certain priority which would give some of them a claim above others.

It was a sad evidence of how little the foot-washing had yet done for them, whether it was the occasion of their strife or no. One might have imagined that so solemn an act as this evidently was would have stilled such idle ambition. It is a great evidence of the truthfulness of the narrative to find it recorded. It jars sadly upon the tale of the approaching Passion, as we read it; but we find it sadly true to human nature that the solemnity left their self-seeking as great as ever.

What solemn events happen to ourselves without eradicating the vices of our natural disposition! How often they bring to the surface latent principles of evil, which only needed some excitement to become active! How easily do we identify the success of God's work with the gratification of our own ambition in various ways, just as the Apostles now were led to think of their own importance by the eagerness which the thought of Christ's kingdom stimulated within them!

How difficult is it for the priest really to die to himself while he is working for God!

O Jesu, let me not seek the greatness of the world while I am following Thee. Thy way is the way of toil, of poverty, of reproach, and let me not think that I can follow Thee in any other way. Let me see the

brightness of Thy footsteps lighting up with heavenly joy the earthly sorrow wherein I have to follow Thee. Let me never measure greatness by the accidents of worldly splendour, but by the opportunities of hard service which only Thyself canst know, and the absence of any praise save that which Thou canst give.

My son, if thou wilt know the greatness of My kingdom, thou must wait for it. Thou hast seen, it may be, some little of My temptations, but in truth it is only the surface of My humiliation that thou couldst know. As My glory is hidden from thee, so is My humiliation. By sharing the one, and learning more and more what it means, thou must attain to the other, and learn in the end what fulness of truth My promises contain. It is not enough to praise Me for suffering, nor to extol suffering because I have suffered. If thou wilt attain to the greatness of My call, thou must suffer more and more as thou drawest near to the consummation. In the world men measure greatness by enjoyment. They suffer a long time, hoping to get some brief enjoyment ere they die. Thou must know no other criterion of distinction but that of suffering. Thou must suffer through life, even to the end, that thou mayest have the joy of Heaven to eternity. Rest secure in this law by the tranquillity of faith. Reach out after the eternal joy with holy hope. Rejoice in having no joy but in Myself. Thus live in love as I have loved thee.

O Jesu, Thou art ever serving me. Help me to serve Thee in Thyself, accepting the indications of Thy Providence, and in Thy people ministering the gifts of Thy grace and truth as shall best enable them to persevere amidst Thy trials, that with them I may be partaker of Thy kingdom when it shall be revealed.

2. THE COVENANTED KINGDOM.

Jesus now declares that He makes them partakers of His kingdom by a covenant, as the Father has made a covenant to give the kingdom to Himself.

The purification which He has bestowed upon them is indeed the initiation into a kingdom, but a very different kingdom from the kingdom of the world. Here kings lord it over their subjects. They are called benefactors merely by flattery, because of their power. But Christ is amongst us as a Minister, and it must be by diligence of ministration that they are to earn the true greatness of this kingdom—moral, not material.

They have been with Him in His trials, and if He appoints to them a kingdom, they must not look for titles of dignity, but for trials such as they have seen Him experience.

That kingdom is a kingdom of spiritual power, which requires to be exercised in continual acts of beneficence and suffering. They could not be accounted great in that kingdom by the accident of

opportunities, but by the use which they made of what they had. They must be true to their part; otherwise, when the kingdom comes, they will be shut out from it. In that kingdom every one will have his place according to his faithfulness.

Jesus has already told them that he that humbleth himself as a little child shall be the greatest in the kingdom of heaven (Matt. xviii. 4). This is what they must remember with lifelong patience. They are not to look for any development of the kingdom which will raise them to an earthly starting-point. They must endure unto the end, 'drink of His cup, and be baptized with His baptism,' if they are to sit along with Him in His glory. 'Many that are first shall be last, and the last first. And whosoever will be first among you, let him be your slave: as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many' (Matt. xx. 16, 27, 28).

So must they realize that the kingdom for whose ministry they are now set apart is a spiritual kingdom, to be revealed in the distant future, after much suffering and trial of faith here below. The promise already comes forth with its warning, 'To him that overcometh will I give to sit with Me upon My throne, as I also have overcome, and am set down with My Father upon His throne' (Rev. iii. 21).

How sure that covenant is!

Alas! how constantly has the history of the Church testified to our forgetfulness of it! How eager are we to see promising tokens upon earth of great success, instead of waiting and patiently

suffering in full reliance upon God's sure Word, accepting every pain of earth, whether it be little or great, as a pledge of future glory, if we will be faithful to the covenant!

O Jesu, as Thou hast been pleased to call me into the covenant of Thy heavenly kingdom, grant that I may never seek earthly rewards nor rely upon earthly appearances. Grant me such discipline upon earth as may best fit me to exercise my part in the glory of Thine eternal manifestation. Let me find my delight in whatever may make Thine own glory manifest within me in the presence of the angels who minister to Thy Church. Let me not have anything wherein to pride myself as if it were my own, lest it separate me from Thee. 'Merear Domine portare manipulum fletus atque doloris, ut cum exultatione accipiam mercedem laboris.' So let me minister at Thine Altar, gracious Lord, counting it my only honour to suffer for Thee, while I plead the Blood of the covenant which Thou hast shed in suffering for me.

My son, I was born upon the earth, coming thither to suffer, and thou must learn to suffer upon the earth if thou wouldst attain to be glorified with Me in Heaven.

Even so, dearest Lord. Let me be conformed to Thee. How must I not glory in tribulations, since it is only in them that I can learn to show forth Thy truth, only in them that Thou canst show me Thyself!

3. THE MASTER'S EXAMPLE.

When all had once more taken their places, Jesus asked if they knew what He had done to them. The spiritual power they could not know. They could, however, learn the moral lesson which His act conveyed. And the moral lesson would be preparatory to the spiritual understanding. He teaches us by this very question constantly to be upon the watch for the moral fitnesses which belong to exercises of devotion. We are not to be one thing in our prayers and another thing in our lives. Everything that God does, or appoints, has a bearing upon our whole life, whether temporal or spiritual.

‘Ye call me Master and Lord : and ye say well ; for so I am.’ We are not, then, to take His teaching in one way and reject it in another. He is the Lord as well as the Teacher. We must take from Him the lesson of our whole life if we would live with Him. We must take every act of His life as a lesson for ourselves if His life is to be ours.

‘If I then, your Lord and Master, have washed your feet ; ye ought also to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.’ We must learn His lesson of humility and simple self-forgetfulness. He, the Son of God, humbled Himself to our earthly life that He might minister to us, and He did not seek any glory upon earth while so doing. So must it be with every one that is to minister grace in His kingdom. ‘The slave is not greater than his lord, nor the Apostle greater than He that sent him.’

Alas ! we frequently fall into the snare of treating our Lord's humiliation and Passion as if it were something so abnormal that it lies beyond the sphere of our imitation. It is not so. His Passion infinitely transcended all that we can suffer. It had a Divine result which no suffering of ours can equal. Nevertheless, the law of suffering is the same for us as for Him ; the law of humiliation the same for us as for Him. He did not suffer in order that we might enjoy ourselves in the world, but that we might have the bliss of Heaven ; and in proportion as we would share His glory, so must we expect to share His humiliation and suffering.

How simple this truth seems to be ! Yet how continually do we put it away from ourselves ! How many are the pretences for doing so ! Jesus knew that this would be the continual snare of His Church—the desire to triumph quickly rather than to suffer ; to value progress here on earth rather than to wait for the kingdom when earth should have passed away. The martyr eye would grow dim in less than three hundred years. Then what decay of faith and love and power would come along with the seeming triumph ! Probably nothing will awaken the Church to the consciousness of the truth until the persecution of the last days breaks upon us in our slumber. Therefore our Lord says, ‘If ye know these things, happy are ye if ye do them.’

O Jesu, let me always look to Thine example, and count it all joy to follow Thee, bearing my cross. Miserable is this outward nature, which is always

looking to earthly aims. Thou art the Light of my soul. Shine out upon me' with the light of Heaven to cleanse my heart, and in the sympathy of Thy holy love I shall be strong to bear whatever Thou dost appoint.

O My son, happy art thou if thou doest as thou hast said. Truly there is no joy to equal the joy that I will pour into the suffering souls of those who look to Me. That joy is the joy of redemption, the joy of holiness, the joy of Heaven, the joy of the Divine adoption, the joy of the Spirit of love, the joy of the vision of God, the beginning of that fruition which shall be eternal.

Most loving God, I desire indeed to be conformed to Thee. Thy likeness must be my satisfaction to eternity, and it alone can be my joy in time.

NOTE.

The Kingdom of Heaven.

It may be well to consider what the Apostles at this time knew of this covenanted kingdom. With a view to this, let us briefly gather up all the passages in the Gospels in which the kingdom of heaven (St. Matthew) or of God (St. Mark and St. Luke) occurs.

Our Lord said it was given to them to know the mysteries of the kingdom (Matt. xiii. 11 ; Mark iv. 11 ; Luke viii. 10). They were as scribes instructed not merely in the letter, as the Jewish scribes, but unto the kingdom, who ought to bring out of their treasures things new and old, Divine realities and their legal foreshadowings. The law had the outline,

but now the image is come (Matt. xiii. 52). 'If ye know these things, happy are ye if ye do them' (John xiii. 17).

The kingdom of heaven is near at hand, preached ever since the appearance of John the Baptist (Luke xvi. 16); preached by him (Matt. iii. 2); by Christ Himself (Matt. iv. 17; ix. 35); especially throughout Galilee (Matt. iv. 23; Mark i. 14, 15); in various cities (Luke iv. 43; viii. 1); speaking to multitudes (Luke ix. 11); by the twelve, but not to the Samaritans (Matt. x. 7; Luke ix. 2); by the seventy (Luke x. 9). The young man whose father had died was told to leave the dead and preach (Luke ix. 60).

This is the kingdom which Joseph of Arimathæa was expecting (Mark xv. 43; Luke xxiii. 51); the kingdom of our father David which the Jews welcomed as coming in the name of the Lord (Mark xi. 10).

The Jews were warned that this kingdom would be taken from them and given to a nation bringing forth the fruits thereof (Matt. xxi. 43). They would wail at the sight of patriarchs and prophets in the kingdom, and many would come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven (Matt. viii. 11), from east and west and north and south (Luke xiii. 29), and the children of the kingdom would be cast out (Matt. viii. 12; Luke xiii. 28).

The end is not yet. Kingdom must rise against kingdom (Matt. xxiv. 7; Mark xiii. 8; Luke xxi. 10). The gospel of the kingdom must be preached in all the world (Matt. xxiv. 14). The Pharisees asked when it should come (Luke xvii. 20). It cometh not with observation (Luke xvii. 20). It was already a power in the midst of the nation, though the Pharisee knew it not (Luke xvii. 21). It had indeed come upon them unexpectedly (Matt. xii. 28). There was One standing in the midst of them whom they knew not (John i. 26). Publicans and harlots would enter into this hidden kingdom sooner than the blind, self-satisfied Pharisee (Matt. xxi. 31). Many thought that this kingdom would immediately become apparent when Jesus went up from Jericho to Jerusalem (Luke xix. 11). Our Lord gave them a parable to show that He

would go away in order to receive this kingdom at the right hand of God 'in a far country,' and that when He had received it, He would return to reward His servants to whom He had entrusted His gifts, and to punish His enemies who would not have Him to reign over them (Luke xix. 12, 15). There are to be signs in the heavens, and on the earth distress of nations with perplexity. When the signs come, then we are to look for this kingdom (Luke xxi. 31).

Meanwhile the prayer of Christ's servants must be, 'Thy kingdom come' (Matt. vi. 10; Luke xi. 2).

The kingdom of heaven belongs to the poor in spirit (Matt. v. 3); those who are persecuted for righteousness' sake (Matt. v. 10); those who become as little children (Matt. xviii. 3); therefore should children be brought for Christ to bless them (Matt. xix. 14; Mark x. 14; Luke xviii. 16, 17); the poor (Luke vi. 20).

The righteousness requisite in this kingdom is greater than that of scribes and Pharisees (Matt. v. 20). He that is most true to God in teaching and practice shall be greatest in the kingdom of heaven (Matt. v. 19). Words suffice not for admission, without doing the will of the Father who is in heaven (Matt. vii. 21).

The scribe who answered Jesus discreetly as to the substance of the law was not far from the kingdom of heaven (Mark xii. 34). The rich young man could not accept Christ's law of perfection so as to sell all his goods and follow Christ. So that our Lord goes on to teach how hard it is for 'them that have goods,' since they can scarcely help 'trusting in their goods;' how hard for 'a rich man' to enter into the kingdom of heaven (Matt. xix. 23, 24; Mark x. 24, 25; Luke xviii. 24, 29).

Yet it is better to enter halt or maimed, or with one eye, into life (Matt. xviii. 8, 9), into the kingdom of God (Mark ix. 47), than to be cast into Gehenna, the eternal fire (Matt. xviii. 8, 9), the unquenchable fire where the worm never ends and the fire is not quenched (Mark ix. 47). Some have made themselves eunuchs for the kingdom of heaven's sake (Matt. xix. 12; Luke xviii. 29). Men must seek first the kingdom

of God and His righteousness, and all things necessary for this transitory life shall be added to them (Matt. vi. 33; Luke xii. 31). Those who attain to it must win it by violence (Matt. xi. 12). Those who turn back from the plough are not fit for it (Luke ix. 62).

It is a heavenly kingdom, so that though John the Baptist was the greatest of all who have naturally been born into this world, he that is least in the kingdom of heaven is greater than he (Matt. xi. 11; Luke vii. 28). Christ's kingdom is not from this world, so that His followers should fight for it with earthly weapons, to save Him from the Jews or other earthly dangers. It is not of earthly origin (John xviii. 36). No one can see this kingdom unless he is born again. To enter into it, he must be born of water and of the Spirit (John iii. 3, 5).

Jesus promised St. Peter that He would give him the keys of this kingdom (Matt. xvi. 19). The Pharisees had locked the kingdom of heaven against men, not entering in nor suffering others to enter (Matt. xxiii. 14). The Apostles were to sit upon twelve thrones, judging the twelve tribes of Israel. The two sons of Zebedee desired to sit, one on His right hand and the other on His left hand, in His kingdom; but there was a condition given—that they must drink of Christ's cup, and be baptized with His baptism. Suffering is the law of dignity. It cannot be promised beforehand (Matt. xx. 21; Mark x. 35). There were constant disputes amongst them which should be the greatest in that kingdom. He that humbled himself most truly as a little child should be the greatest. Humility should be the test (Matt. xviii. 4), and forgiveness from the heart to those who have sinned against us (Matt. xviii. 23).

Three chosen witnesses were to see the kingdom of God coming with power by the mysterious revelation of Christ's glory on the holy mount (Mark ix. 1; Luke ix. 27); the Son of man coming in His kingdom (Matt. xvi. 28).

It is the throne of His father David which is announced as belonging to Christ, so that He may reign over the house of Jacob for ever, and of His kingdom there shall be no end (Luke i. 33).

One who sat at meat, hearing Jesus speak of this kingdom, burst out with the exclamation, 'Blessed is he that eateth bread in the kingdom of God!' (Luke xiv. 15).

This kingdom is described in various parables which set forth the mysteries of the kingdom (Matt. xiii. 11).

St. Matthew gives—

1. The sower (Matt. xiii. 3; Mark iv. 3; Luke viii. 5).

2. The sower sowing good seed, whereas the enemy sowed tares (Matt. xiii. 24 [the seed grows secretly night and day, man knows not how]; Mark iv. 26).

3. The grain of mustard seed (Matt. xiii. 31; Mark iv. 30; Luke xiii. 18).

4. The leaven in three measures of meal (Matt. xiii. 33; Luke xiii. 20).

5. The treasure hid in a field (Matt. xiii. 44).

6. The merchantman seeking goodly pearls (Matt. xiii. 45).

7. The net bringing to shore the fish both good and bad (Matt. xiii. 47).

These seven parables seem to set forth the history of the Church—

1. The Incarnation, and communication of grace to human nature.

2. The upspringing of heresies.

3. The rapid growth of the early Church.

4. The spread of the Church through the sons of Noah on the three continents.

5. The hidden life of the Church in the cloister amidst the mediæval tumults.

6. The subjective earnestness of the reformation period with the manifold offers of contending sects.

7. The end of all things.

Then the Son of man will send His angels, and they will gather out of His kingdom all offences and all that work lawlessness, and will cast them into the furnace of fire (Matt. xiii. 41). Then the Son of man returning will avenge Himself upon His enemies, which would not have Him to reign over them. Then shall the righteous shine as the sun in the kingdom of their Father (Matt. xiii. 43). They are the

children of the kingdom, 'the good seed' of the parable (Matt. xiii. 38). The good seed which gives them life is 'the Word of the kingdom' (Matt. xiii. 19). They are the 'little flock' who must not fear, because it is their 'Father's good pleasure to give them the kingdom' (Luke xii. 32).

The kingdom is further likened to—

A man hiring labourers into his vineyard.

A king making a marriage breakfast for his son, to which the guests (the Jews) came not, so that he sent into the partings of the highways to gather a company together; and then finding one who was not wearing his wedding garment, turned him out, that he might be cast into the outer darkness (Matt. xxii. 2).

A man who made a supper and called many, but they made excuse. Then sent he to the streets and lanes of the city (the Roman empire), and then into the highways and hedges (the uncivilized world) (Luke xiv. 16).

Ten virgins, who all slept until the cry was made, 'The Bridegroom cometh!' when the wise went in with him, and the foolish were shut out (Matt. xxv. 1).

At the separation of the sheep and the goats the Son of man will sit upon the throne of His glory, and will call the faithful, as the blessed ones of His Father, to inherit the kingdom prepared for them from the foundation of the world (Matt. xxv. 34).

Jesus, by the Blood of the covenant, covenants to give the kingdom to His Apostles, as the Father has made a similar covenant with Himself (Luke xxii. 29, 30). He Himself will no more drink of the fruit of the vine until He drinks it new with them in the kingdom of God (Mark xiv. 25), His Father (Matt. xxvi. 29). Then the Passover shall be fulfilled in the kingdom of God (Luke xxii. 16), and the kingdom of God shall come (Luke xxii. 18).

MEDITATION X.

The Divine Foreknowledge of Human Weakness.

And as they were eating, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord? And he answered and said, He that dipped his hand with me in the dish, the same shall betray me. —St. Matt. xxvi. 21–23. (Parallel passages; St. Mark xiv. 18–20; St. Luke xxii. 21, 22; St. John xiii. 21, 22.)

1. HUMAN WEAKNESS IN THE DIVINE MINISTRY.

‘If ye know these things, blessed are ye if ye do them.’ Our Lord cannot say of all the Apostles that they are blessed. Their actions have to show whether they will win the blessing. Jesus knew whom He had chosen, and He had chosen each with a purpose. He had warned them already: ‘Have not I chosen you twelve, and yet of your number one is a devil?’ (John vi. 70). That is to say, ‘I did not choose in ignorance. I knew the capacities which each of you possessed for the Apostolic office. I knew the weakness of nature to which each of you was liable. Your Apostolic office is not a shelter to yourselves. It is a part of your probation. You must rise up to its demands. Otherwise it will itself become a snare to you.’

So is it with all God’s gifts. We are not blessed because we have even the greatest. We can only

be blessed as we overcome the temptations incident to their enjoyment and exercise. How apt the world is to think that priests or religious can have scarcely anything to tempt them! Yet we have far more temptations than the world, although we also have more grace by virtue of our calling. The grace does not remove natural weakness.

‘The Scripture hath said, He that eateth the bread with Me hath lifted up his heel against Me.’ Jesus knew—Holy Scripture had already predicted—that one of this small company would give way under the temptation. He gives them this notice, so that when the storm bursts they may believe still in the truth of Jesus; and not only now, but afterwards in their own ministries, may remember that He has warned them. So would they learn to believe in Him as the I AM. He uses the immediate trouble as an opportunity for instructing them as to the future. How apt we are to despond because of the unfaithfulness of the ministers of Christ! We expect that all will be right. We must be prepared for the contrary. The Apostles must expect those whom they have trusted to turn against them, as one of themselves turned against Christ; yea, as they themselves all forsook Him. They were not to think that their ministry would be free from such a law of human weakness in their subordinates. ‘The Apostle is not greater than He that sent him.’ It seems that we must supply here the suggestion, ‘If I have been betrayed, you must not be surprised if you are betrayed.’ This will prepare us for the solemn encouragement with which this portion of

the discourse concludes. 'Verily, verily, I say unto you, He that receiveth whomsoever I shall send receiveth Me: and He that receiveth Me receiveth Him that sent Me.' Do not fear the weakness and treachery of those who are under you, but remember that you bear the Divine commission. You must, therefore, expect such difficulties as I have had to encounter, and you must rely upon the Divine powers wherein I have triumphed.

O Jesu, never let me be false to Thee, whatever may be the weakness which surrounds me in the world. Thou didst come in the omnipotence of the Father to minister on earth in the weakness of man, and amidst men weak by reason of their sin. Let me remember that my only strength is by abiding in Thee, and though I act in outward weakness, yet must I accept the difficulties of the outer life as the means whereby I may best lay hold of Thy strength, and the untrustworthiness of all that is in the world as the means of lifting me up to abide in Thine unfailing truth.

My son, think not whether those around thee give thee honour or love, but see that thou art abiding faithfully in the love of the Father. That love shall preserve thee, even though all else fail. Act true to Him, and His Presence shall be with thee as it was with Me. The glory of thy life depends not upon the acknowledgment of sinful men, but upon thy personal remembrance of My commission and My Presence, which is pledged to thee.

Yea, Lord Jesu, Thou art on my side. I will not fear what man can do unto me.

2. THE APPROACHING BETRAYAL.

The Evangelists seem to imply that there were interruptions to this supper. St. Matthew says that 'as they were eating' Jesus announced to them that one of them should deliver Him up. And then again, 'As they were eating, Jesus took the bread.' St. Mark has the same repetition. St. Luke separates apparently the giving of the cup to the disciples 'after supper' from our Lord's personal communion at an earlier part of the meal.

This harmonizes exactly with such a break as would be occasioned by their rising up for the foot-washing and then sitting down again. The strife for precedence ruffled for a few moments the tranquillity with which they should have resumed their places, but our Lord's teaching of humility subdued them again, and after that followed His warning that they were to be prepared for troubles in their present company, and that the same would happen in their future lives. They must never lose their faith in Him because of such experiences. They must never rely upon human solidarity, but only upon the truth of God's promise.

We can well think of a solemn silence following.

The declarations respecting the traitor are evidently fragments of a much more extended conversation. It is difficult to arrange them. Perhaps even the separate Evangelists did not mean us to think

that these notes of conversation were quite in the order of utterance.

In one pause Jesus set apart the bread and wine, eating them Himself.

Still 'as they were eating' He seems to bid them pause again to witness a fresh act which He would do. He may have wished to give them all a deeper sense of the separate importance of His words by making a break in the midst of their conversation. He has eaten before them for the last time. One of them is to betray Him. It must have been a crushing revelation. Yet Jesus is celebrating this which He calls by the name of 'Passover' as the initiation of His own sacrifice, and that is to be brought about by the treachery of one of themselves. They must take in the great fact, however sad.

There is a pause of wonder and sadness.

Jesus now, while they were eating in silence, proceeded to consecrate the bread and wine. Their eyes are fixed on Him as He rises. They with instinctive reverence rise from their previous position. They would be seated on the ground, with their feet crossed under them. We may see them rising so as to be upon their knees in the circle round the table. They gaze in expectant awe, not knowing what shall take place next. A glance from Jesus has hushed them in motionless devotion. He consecrates the bread and wine. He approaches each member of the little circle, and gives to each what He has consecrated for all.

This is the crowning act of His love towards them. This is what His words and miracles have

been preparing them to expect—the gift of His own Body and Blood to be their food and nourishment, to unite them with Himself. This is what they must repeat in sacred mystery continually. All have been admitted to share in this act. Surely, then, those words cannot have anything to do with the death that is approaching! It cannot be that one of them who is now kneeling there can be the traitor whom Jesus mentioned!

Jesus recalls their minds, however, to the truth. I give to all of you My Body and Blood to feed thereon, and ‘yet, behold, the hand of him that is delivering Me up is with Me on the table.’

It seems impossible that it should be so! They cannot mistrust one another. They cannot think themselves in peril of such a crime! ‘Lord, is it I?’

O Lord Jesu, Thy acts are far above our thoughts. Thy Providence weaves together in strange combinations Thy goodness and man’s wickedness. O, whatever the malice of Satan may do for my hurt, let me always be looking forward, knowing that he can only carry out by the subordinate agency of his malice the supreme determinations of Thy love.

O My son, at moments when thou art least thinking of it, Satan is ready to enter into confederacy with thee, purposing to destroy thee. He will hide himself under veils of seeming goodness. Be not surprised. Be not afraid. I take all his blows as being struck at Myself, and I will turn all to good for those who are faithful.

O Lord Jesu, I weep to think of the sacrileges to which Thy Church is exposed in the world. Yet will I not say, 'It is good, for there shall be peace in my days.' Nay, though there rise up war against me, yet in the midst of all war I will be confident. Peace cannot be round about me in this sinful world. But Thou art our Peace. Dwell Thou within our hearts. Egypt which sought our destruction must wail by her own wickedness, but no angel of death can smite us while abiding under the shelter of Thy covenant.

3. THE SAD QUESTIONING.

While we are warned of human weakness that we may not be afraid at what shall happen without, we must smite our breasts in the consideration of our own weakness, shuddering at the thought of the evil which is within.

How sadly did the Apostles look into their own breasts, and look around them too! In bewilderment they ask of Jesus every one, 'Lord, is it I?' They cannot suppose Him to mean that one who is there has already entered upon this course of treachery. It must be some future disloyalty into which one of them is to be entrapped.

Jesus desired to awaken that distrust of self. It would be a strength to them in future times to feel themselves never secure. There was a lesson, not for them alone, but for us also. When we hear of evil we are not at once to condemn others. We are to examine ourselves whether we be not as guilty, or at any rate liable to fall in like manner.

If we would gain self-knowledge we must come to Jesus, asking Him to teach us the truth. The world will back us up in self-righteousness:—‘We are not to think that we could be guilty in such a way.’ Christ leads us to self-condemnation:—‘We must think nothing so grievous that we are to feel ourselves secure against doing it.’

O what a sense of personal injury to Christ was involved in the question, ‘Is it I?’ It is not merely that the sin is such a foul one. The sin has its enormity because it is done against Him, and with Him sitting alongside of them, uniting them to Himself in mysteries of such high import, by which He was leading them to experience the earnest of a deliverance as yet inconceivable. It was this personal wrong to the visible Jesus, the Redeemer, which made them tremble with such horror at the announcement. So they felt; so must we feel. We must always think of sin as an outrage against the personal, loving mediation of Jesus. It is this which gives intensity of horror as well as tenderness of contrition.

To experience the personal closeness of our relation to Jesus, we need to bear in mind the condescension of His Divine Majesty and the ingratitude of our own conduct. His atoning love is the measure of the sins done against Him.

Alas! we betray Jesus not only by acts of formal conspiracy, like Judas, but by acts of spiritual disregard. Whenever we sin we are scorning that sacred Passion which wins heaven for the faithful, and looses against the unfaithful those fires of hell

which were held back by its self-sacrificing love. Sin against law alone would be as abstract as the law that is violated. Sin against love is personal as the love which is rejected. It surpasses the limits of our own personality, and stands out in the light of the merciful judgment of God.

O Jesu, is it I of whom Thou speakest? Thou who hast dealt with me in such surpassing love, can I requite Thee with such miserable ingratitude? Judas betrayed Thee, but Thy words ring on as if there were still a Judas present at Thine ordinances of grace. Thy love remains the same as ever, and man in his weakness as ready as ever to fall away. O who can trust himself to be steadfast? Surely no one! Lord, Thou knowest me and I know not myself. O make Thy light to shine not only upon my soul, but within it. Preserve me. I know that I shall reject Thee if left to myself; but I look to Thee to uphold me, that Thy changelessness may take the place of my unsteadfastness.

My son, abide in thy distrust of self, and thou shalt find My strength. I have redeemed thee, and will watch over thee. Drink into thyself by contemplation the exhaustless energy of My renewing grace. So shalt thou find thy security in My love. But be assured, if thou fail to drink of My power, thou must fall in the weakness of thine own corruption.

Blessed Jesu, let me be wholly transformed by

Thy power, penetrated by Thy scrutiny, softened by Thy love, sanctified by Thy Spirit, quickened by Thy grace to the fellowship of the eternal vision, and glorified by Thy indwelling, so as in Thee to be acceptable unto the Father.

MEDITATION XI.

Jesus sets apart the Bread and Wine.

With desire I have desired to eat this passover with you before I suffer : for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves : for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.—St. Luke xxii. 15-18.

1. THE PASCHAL BREAD.

OUR Lord desired to eat 'this Passover,' the Christian Passover, and we may suppose Him in all probability to have given such preparatory explanation to the Apostles as was required. He probably made some reference to Melchizedek bringing out bread and wine, and thus explained to them the absence of any outward victim while He who is going to God inaugurates the priestly ministrations of the better Salem. The Paschal Sacrifice was growing by this act into spiritual power, receiving a fulness which was as yet inconceivable.

Now, we must remember that 'eating the Passover' was strictly eating, not drinking. There were cups appointed by Jewish custom, but they were accompaniments of the Passover. They were not the Passover itself. That was the flesh of the lamb.

Our Lord, when He speaks of 'eating this Passover,' would therefore signify to the Apostles merely that some new victim was to take the place of the

lamb, but He would lead them on to understand that in eating of this Passover they would verily and indeed feed upon Himself. He had been pointed out to them by John Baptist as the Lamb of God, and He had taught them that if they were to have life, they must 'eat His Flesh.'

Now, it has been doubted whether our Lord communicated Himself when He instituted this Holy Communion.

St. Luke says, that after speaking of His earnest desire to eat this Passover, He added the words, 'For I say unto you, that I shall no more eat thereof until it be fulfilled in the kingdom of God.' This, therefore, shows that He now ate this bread, which He calls the Passover, for the last time.

But He had not yet consecrated it. He was taking up the bread and setting it apart for the purpose of the Eucharistic oblation. St. Luke proceeds to narrate the act of consecration subsequently.

Had these verses occurred in separate Evangelists, we might have imagined that they were inaccurate reports of the same transaction. We cannot think so now, for the one Evangelist gives us the double utterance.

Commentators do not seem to have noticed what this clearly implies. The first clause is spoken by our Lord when He Himself eats the bread, and puts it down that it may be eaten by His disciples afterwards.

Our Lord would naturally not consecrate the bread which He was going to eat. Rather He would

consecrate the bread by eating it. He would make the bread to be one with His Body by the natural process of ordinary digestion. This He did, moreover, with a solemn intention. His eating of this bread was to make the element of bread the chosen instrument for communicating Himself to His disciples. By thus eating, He did not communicate in the sense of receiving His own Body, which would have been unnatural, but of giving His own Body, and making bread henceforth to possess a power of sacramental benediction, to be identified with His spiritual Body, as the piece which He now took became identified with Himself by the course of nature.

Viewed in this light, these words of St. Luke add a very important incident to the history of the institution which has been strangely overlooked.

O Jesu, who hast condescended to partake of earthly food that Thou mightest feed us with Thine own Self, and hallow all our participation of earthly nourishment, grant that I may always look to Thee, and remember that Thou, who hast given us Thine own Self, givest us also the gifts of earth, that we in using them may give ourselves to Thee.

My son, I have longed through many an age for a people who should live on earth with heavenly aims. Therefore have I called thee into My kingdom. Be watchful to use what I give thee with a single eye to My glory. I have hallowed for thee all the duties of life by My fellowship and example.

Loving Jesu, how profitable is everything which I can do along with Thee! How powerless is everything without Thee! O, when I am ready to faint, let my feeble heart feed upon Thee. Thy creatures fail, but Thy love needs no renewal. It is ever fresh in its power, ever sweet in its experience, ever all-sufficing in its efficacy. Truly Thy delight is with the sons of men. Let my delight be in Thee, O Lord my God.

2. THE CUP OF EUCHARIST.

The flesh of the Paschal lamb was eaten. None could take its blood. The blood of the animal victims was poured under the altar, for it was corruptible through death. The priests were, indeed, careful to keep it in motion until it had been jerked into its receptacle under the altar. It was the symbol of man's death by sin.

The blood of the Paschal lamb was originally to be sprinkled on the lintel and sideposts of the door. The door is Christ, and this sprinkling presignified the wounded Head and Hands of the great Passover who should be sacrificed for us. When the Jews came up to the Temple to keep the feast, the blood was poured under the altar, and the original intention remained, however little they who observed the ceremony may have understood its meaning.

The altar represents Christ in many ways. Amongst others, it represents Him as the Door of Heaven, for the altar is the door whereby we have access to the fellowship of God.

St. Luke indicates that the use of the cup was something which the older rite did not contain. 'He took a cup, and gave thanks.' Afterwards he speaks of giving 'this cup' to the Apostles, 'the cup' which He had blessed. But now He is taking a cup which was upon the table before Him, and of whose destiny they had no anticipation.

Our Lord 'gave thanks.' We must consider this first use of the word 'Eucharist' by-and-by. He then partook of this cup, and having done so, put it down with an utterance very similar to that which He had used before. 'Take this, and divide it amongst yourselves: for I say unto you, that I will no more drink of the fruit of the vine, until the kingdom of God shall come.'

He thus sets the cup of wine apart for the purpose of the new Passover. He communicates to the element of wine a holy capacity of consecration, having tasted of it Himself not merely for the purpose of daily food, but as an inaugural act for the sacramental purposes of His kingdom.

Commentators have doubted whether He tasted it, because He says, 'I will do so no more.' These words occur equally with reference to the eating. But we know how He desired to eat 'the Passover,' and therefore we are sure He did eat; and hence it is plain that He means the same thing with reference to the cup: 'I take it now, but shall not take it again until the kingdom of God shall come.'

This act of our Lord, taking the bread and wine and feeding upon them, is a setting apart of those elements analogous to the presentation of the bread

and wine upon the altar now. He, our High Priest, offers Himself upon the altar of His own eternal Sonship, and this altar sanctifieth the gifts, lifting them on high before God.

O Jesu, Thou didst set apart the cup which Thou wouldst fill with Thine own most precious Blood. Thou didst drink of the fruit of the vine, that Thou mightest fill me with strength. Thou hast brought a vine out of Egypt and planted it. Truly Thy Blood fills the whole nature with heavenly rapture in the joy of God. No earthly delight can equal the joy which Thy precious Blood communicates, lifting Thy people in the transporting fellowship of the life of God. Other joys end in corruption. This joy purges off all the corruption of our lower nature, that in the blessedness of Thy Resurrection we may rise to the incorruptibility of the eternal love.

My son, with a bitter passion have I shed My Blood for thee, and yet could I rejoice in the thought of giving it to thee to be thy life. Drink, then, of the cup that I have mingled, and shrink not from the pain. My cup shall strengthen thee for every pain with an ecstasy of love, and My love shall expand thine heart with the infinity of God.

O Thou adorable Jesu, evermore thanks be to Thee!

3. THE DIVIDING OF THE CUP.

As our Lord puts down the cup, He tells the disciples that they are to divide it amongst them-

selves. This charge is probably due to the newness of the ceremony. They had never drunk the blood of a victim under the old dispensation. They might well think that eating the Passover would suffice without drinking the cup. Though as yet they were quite without knowledge of the real intent of the whole service, nevertheless, when they came to know that the cup of the Eucharist was really the Blood of Christ, they might think it ought in some way to be poured out for God, like the victim's blood of old, not tasted by themselves. Our Lord tells them that they are to perpetuate this twofold action of His with the bread and with the cup, and drink of the cup at one another's hands as they have seen Him drink.

They are to divide it among themselves. At the Passover there might be a cup for each person. In the new Passover all were to drink of one cup. They knew not yet that the Blood of Christ was to be poured out by their drinking of it, and that thus in their own lives it was to flow forth as an offering of grace and power acceptable to the Father. Neither did they yet know how the participation of this one Body and Blood should make them to be all spiritually one in the glorified Body of Christ. The mysteries of the Holy Eucharist would come to be known by them gradually. Our Lord's words were to be fruitful to them in teaching throughout all future time. He would not be with them to minister. They were to be in attendance, ministering to one another upon earth, subordinately to His own High-priestly exercise of perpetual mediation and advocacy upon the throne of God.

O Jesu, grant me to realize the unity of nature whereby Thou hast made of one blood all nations that dwell upon the face of the whole earth. But O, still more grant me to feel the unity of life which binds us in Thy Holy Body, the Church, by the circulation of Thy sanctifying Blood through all Thy members. The gift is divided to us all, but the life which this sacred gift contains is one and indissoluble.

Truly, My son, thou canst have no life but that which thou hast in union with all My saints, living with an undivided heart to My glory. My people must ever live in the unity of this life, in Me and for Me, all as one, and all serving one another.

Blessed Jesu, so let me drink of Thy heavenly gifts. So let me die to earth in the joy of Thy heavenly life.

MEDITATION XII.

Jesus giving Thanks.

And he took a cup, and gave thanks.—St. Matt. xxvi. 27. (Parallel passages: St. Mark xiv. 23; St. Luke xxii. 17, 19, 20; 1 Cor. xi. 24, 25.)

1. THANKSGIVING AS AN ACT OF PURE ADORATION.

THE highest act of thanksgiving is the pure contemplation of God, giving Him thanks for what He Himself is. We rise up to this thanksgiving as we rise up to know Him by His name Jehovah. This is the joy of the beatific vision. In this act of thanksgiving we ought to be continually advancing. ‘Whoso offereth Me thanks and praise, he honoureth Me’ (Ps. l. 23).

This was the great Eucharist of the Incarnate Son of God. He who knew the glory of the Father, knew it by an absorbing act of delight in contemplating it. This was the very law of His eternal Sonship. His joy was in beholding the Father. The Incarnation did not obscure that vision. Now, when He would extend His Body so that He might gather others into union with Himself, He must make them to share in this contemplative delight, which is the eternal act of His Divine Person and the sustaining power of His assumed humanity. We can only be one with Christ in so far as we

put away all other thoughts and rejoice simply in God's own Essence. 'Whom have I in heaven but Thee? and there is none upon earth that I can desire along with Thee' (Ps. lxxiii. 25). My joy shall be in the Lord.

Without this joyous self-oblation, self-surrender, self-forgetfulness, there can be no true worship. Worship is doing what is worthy of the object of worship. To worship God is to acknowledge His sovereignty and our own nothingness. Merely to pay Him tributes of honour in order to obtain from Him the supply of our need, is no worship. Even to thank Him for all His manifold gifts external to Himself is not worship. We are too apt to treat God as if He were a Being merely existent for our benefit, without having any claims of His own. True worship, on the contrary, recognizes Him as the only Being who has any claims. We have no claims. We must simply be what He wills us to be, and do His will because it is His. We have a will in our natural being as men. So had Christ a human as well as a Divine will. But the only value of our will, as elevating us above other animals which have not the same intelligent volition, is that we may give it up to God. 'Not my will, but Thine, be done.' This is love. God created us above all things to love Himself.

This love implies the recognition of the excellence of Him whom we love. We cannot love mere power. We must love God because of His goodness. In our sinful world this must be in spite of much that obscures His goodness from our natural

apprehension. He would not be worthy of our true love if we knew Him only by acts of kindness independently of His sovereign justice. The penal condition of our present existence necessitates discipline which, to our natural heart, is at variance with simple love. In spite of every penalty we have to love Him. Otherwise our love is not really resting upon Him. We have to accept the penalties of a fallen creation, knowing that it were terrible for the sinful creature to come into manifest conjunction with the all-holy God. So must we accept death and suffering. We must 'fear the Lord and His goodness' (Hos. iii. 5).

Thus did our Lord approach this great Paschal solemnity. It was preparatory to His death, with all the circumstances of suffering which our sin required. But its fundamental thought must be that of thanksgiving to God for His eternal, essential goodness. So would it be an act of love.

So must we also come to Holy Communion with an absorbing sense of the Divine excellence. We cannot feed upon Christ except in proportion as we rise up along with Him to give this joyous homage to the Eternal Father. It is to be feared that many communicants let their thoughts rest upon the sacred Humanity of Christ. We must remember that this Humanity is available to us in this Holy Sacrament only as enabling us to rise up to the love of God. We must confess that Jesus Christ is Lord, to the glory of God the Father. Otherwise we are not rising up to real union with Christ Himself.

O Jesu, lift up my heart to contemplate the glory wherein Thou ever abidest with the Father, and fill me with Thy Spirit of holy love, that I may be true to the law of Thine eternal Sonship, and by the grace of Thine adoption may attain to the fulness of Thy joy.

Yea, My son, My desire is that the love wherewith the Father hath loved Me should be in thee. So will I dwell in thee, and raise thee to the true joy which no created being can know outside of Me. Come to Me in Holy Eucharists, and give thanks unto the Father for the glory of that Being which surpasses all thine understanding. Measure not thy need by thine imagination, but rise up out of thy need to lose thyself in Him who surpasses all thou canst desire. Lose thyself in love to Him and worship Him. Every Communion shall open thine eyes to behold more of His glory. The loving heart shall be absorbed more and more into My truth. Thou canst not come unto the Father save by Me. Rest not in anything short of Him that sent Me to thee. He sent Me that I might bring thee unto Himself. Come onward lovingly, trustfully, perseveringly. Come onward, and I will show thee all. But none can see that which I will show thee unless they close their eyes and their hearts to all save Him.

O Lord Jesu, my one joy is to look upward and feel my blindness. I know that what I cannot see now I shall see hereafter. Help me to love even now in my blindness, that hereafter I may see with joy,

lest by loving what I can see now, the sight of Him who alone is worthy of love should prove to be my destruction.

2. THANKSGIVING FOR CREATION.

Our Lord Jesus Christ would next give thanks for the predestined glory of creation. See Him blessing the bread ere He gives it to His disciples.

How different is the value of creation to Him from what it is to us! He saw all things to the consummation of the ages and to the most distant realms of space, things material and spiritual, the hidden powers of all worlds. All were created by Him and for Him. They are not to Him an empty pageant. He could see the capacities which are in everything. He knew that He, as Man, was to sit upon the throne of creation and rule over all.

This was the great destiny to which He advanced by humbling Himself to become incarnate. This is the gift of the Father to Him. So in His resurrection He says, 'All power is given unto Me both in heaven and on earth.'

For this, then, He gives thanks. He cannot use the gifts of created life, even the smallest, without giving thanks to the Father for all. All are one. The smallest involve the greatest. They form one universe. All are centred round about Him. Though He use the smallest things to sustain His Body, He sustains all the worlds by His will.

There is no phase of joy which man can derive from creation which does not belong to Him, that

He may use it in the end for purposes which our art and science cannot reach.

He beholds the universe of creation in that final development of glory which shall justify God for having created it. All shall minister to His joy, and the glory of the saints along with Him.

How little do we realize that our transitory enjoyments are intended to conduce to this final joy! We should be less anxious about worldly distinctions if we were more alive to the great development in which we are to have part.

But every creature of God must be used with thanksgiving.

Christ, then, as the Son of God, about to leave this Egypt of the world, gives thanks for all the glory of the worlds to us as yet invisible. We must give thanks along with Him. 'O Lord, how glorious are Thy works!' (Ps. xcii. 5). What is man, that Thou art so lovingly mindful of him? 'Set Thou Thy glory above the heavens' (Ps. viii. 1). O let us use Thy creatures only to praise Thee.

O Jesu, teach me to use all things by Thy grace to the glory of the Father. Fill me with thankfulness. O let my whole life in the use of them be one continued thanksgiving to Him whom all things serve. Yea, Lord, and do Thou bless them all with Thy sacred power, that by the virtue of Thy Incarnation the outward acts of life may be found worthy to abide in Thy glory, in the brightness of the Father's love throughout eternity.

My son, remember that all things great and

small are to be used in thanksgiving to God. Things are only to be accounted great or small according to the thankfulness wherewith men use them. What so trifling as the bread and the wine which I present? Yet do I give My whole Being therein. The blessing of the Eternal Spirit rests upon them. So do thou by the power of the Holy Ghost give thanks in all things, and give thanks for all things as fed by Me, that the virtue of My thanksgiving may in all things, great and small, rise up to thee, and strengthen thee.

O Jesu, as Thou on the eve of Thy suffering didst give thanks ere Thou didst enter into Thy kingdom, so give me grace that I may offer all the sufferings of this present world in union with Thine oblation, looking forward with thankfulness to the glory which is reserved hereafter for all who are true to Thee.

3. THANKSGIVING FOR REDEMPTION.

Jesus gave thanks over the cup ere He handed it to the disciples. That cup was poured forth in redeeming power. As He held it, how it spoke to Him of suffering which awaited Him and of glory which was to follow! It was poured forth for the remission of sins.

Ere He would undertake the work of redemption, He gives thanks for its acceptance. He beholds the world lying under Satan's power. He looks forward and sees the new heavens and earth bright with the righteousness which this sacred cup, flowing onward

in exhaustless power, shall communicate to future ages, setting them free from all evil. He beholds His Passion, yet not a pain therein which does not bring the fulness of glory to this Blood, that He may be glorified in His saints. It is not glory in the sight of men which makes Him exult. It is the glory of the Father's love wherein He abides, and for this He gives thanks. This glory shall rest upon all His redeemed along with Himself. His Blood shall fill them all with kindred joy. How does He rejoice in feeling their oneness with Himself, while He anticipates the joy wherewith this cup shall be made new in the kingdom of God!

How must we, as we drink this cup, give thanks for His great love! How present were we to His mind as He offered it to the Father for the remission of our sins! How must we taste, as we drink it, the mysterious sweetness of His redeeming power, cheering our inmost souls with the sense of pardon, and strengthening us for all the efforts of sanctity!

How must we give thanks for redemption from death and renewal unto life! We must experience the living love which this cup contains, while we give thanks for the love which made it triumphant through righteousness when it was poured forth under the penalty of our sin. Oft as we drink it, we must feel that love which is ever new. The taste of a Saviour's Blood can never be to us a dull remembrance. His power is ever fresh, and our power of perception must be developed in partaking of it with continual increase of thanksgiving. Our

thankfulness cannot rise to the measure of redeeming love until it rise to the measure of the bondage from which we have been redeemed, and the sins which need to be forgiven.

We must be thankful for our individual redemption, as though no one else had shared the gift, for it is only such individual consciousness which can correspond to the individuality of our Redeemer's love.

This great Redeemer's love we must present unto the Father as the only tribute of our gratitude to Him who sent His Son, for all creation could not supply to us that rapture of filial welcome which this precious Blood communicates.

How intense was that Eucharistic joy wherewith Jesus looked up as His Passion approached, and gave thanks for the redemptive victory which He would achieve at so great a cost! How intense ought our thankfulness to be while presenting unto the Father the cup which He has hallowed!

O Jesu, may this life-giving cup quicken within me the thankfulness which is due unto the Father. Alas, that I have so sinned against His law, despised His call, misused His creatures! Yet has He given Thee to shed Thy Blood for my redemption. O let me learn from Thee to be dead unto the world, and live by Thy precious Blood in the love which belongs to heaven. Let me take of this cup with penitential remembrance of Thine agony wherewith Thy Blood was shed, and rise in thankfulness to glorify Thee by a life evermore renewed unto self-sacrifice by participation of its power.

My son, this Blood once shed upon the earth is now the warrant of My heavenly sovereignty, that I may minister on thy behalf with unfailing efficacy. By shedding My Blood I set thee free from Satan's power. Take care that by thankfully offering My Blood in Eucharistic mysteries, and acts of daily life, thou failest not to secure eternally the love of the Father, that thy salvation may be My reward.

Lord Jesu, most loving Saviour, be Thou evermore my Refuge, my Strength, my Joy, my Light, my Life. Thou once didst die for me upon the earth; now let me die to earthly things in Thee.

NOTE.

The Eucharist.

St. Paul and St. Luke represent our Lord as giving thanks at the outset. If we may take St. Luke's words (xxii. 15-18) as narrating our Lord's Personal Communion, as has been suggested in the meditation, we may suppose that this giving of thanks preceded that act, for there is no use of the word in ver. 15. On the contrary, in that earlier paragraph St. Luke speaks of Him as giving thanks over the cup, whereas in the paragraph, ver. 20, St. Luke omits this, as does also St. Paul.

St. Matthew and St. Mark speak of His blessing the bread when He brake it.

The diversities in the accounts cannot be without significance.

Perhaps our Lord, ere He participated, gave thanks, eucharisticized, on His own behalf as Lord of creation. The word occurring in 6 (*vid. infra*) really may be taken as belonging to 1, where it had not been expressed. That

Eucharist covers all, and is followed by the Eucharist over our Lord's cup.

He then blessed the bread for His Apostles, that it might be His Body.

He then eucharisticized again in consecrating the cup, giving thanks for the gift of redemption, the reward of His own bloodshedding; and in this His Apostles were to share, by drinking His Blood poured out on their behalf.

The order of events seems to be as follows:—

I. Our Lord's Preliminary Participation.

1. Jesus said, With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God (Luke).

2. Ate the bread.

3. Took the cup, and eucharisticized, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come (Luke).

4. Drank the wine.

II. Consecration of Elements for Communion of the Apostles.

5. Took bread (Matt., Mark, Luke, 1 Cor.).

6. Blessed (Matt., Mark). Eucharisticized (Luke, 1 Cor.).

7. Brake (Matt., Mark, Luke, 1 Cor.).

8. Gave (Matt., Mark, Luke).

9. Said, Take, eat (Matt., Mark, 1 Cor.).

10. This is My Body (Matt., Mark, Luke, 1 Cor.).

11. Do this in remembrance of Me (Luke, 1 Cor.).

12. Took the cup (Matt., Mark [after supper], Luke, 1 Cor.).

13. Eucharisticized (Matt., Mark).

14. Gave to the Apostles (Matt., Mark).

15. This cup is My Blood of the New Testament (Matt., Mark). The New Testament in My Blood (Luke, 1 Cor.).

16. Do this, as oft as ye shall drink, etc. (1 Cor.).

17. I will not drink henceforth, etc. (Matt., Mark).

MEDITATION XIII.

The Consecration of the Bread.

And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body.—St. Matt. xxvi. 26. (Parallel passages: St. Mark xiv. 26; St. Luke xxii. 19, 20; 1 Cor. ii. 23, 24.)

1. THE BLESSING.

JESUS broke the bread. When He Himself ‘ate this Passover’ He had already broken a piece off the loaf which He held. Now He breaks that all the others may eat.

But now He blesses that whereof He had eaten while it was unblessed, in order that the self-communicative power of His own Divine life might produce an effect upon that which He ate and that which He held. He was not eating for His own sustenance, but for the accomplishment of a mystery. That which He ate became His Body by process of natural law. That which He held was to become His Body by a spiritual power of self-extension as a result of this benediction. As He sanctified water by His Baptism to be the sacramental instrument for the washing away of sin, so now by participation and blessing He would sanctify bread and wine to be the sacramental recipients of a virtue inherent within His own Body and Blood, that they might accomplish

a transcendental union between Himself and those who should eat thereof.

What is a blessing when thus given to a lifeless thing? It is the communication of a power from God. It is the action of the Divine substance upon the created, unconscious element. It is a pledge of Divine co-operation in the use of that thing. Unless there be an operative presence of Divine consciousness pledged thereby, the benediction of an unconscious thing would be a mere fetish formation. Every continuous action of a Divine power through a created instrument must be either mechanical, inherent, and fetish, or personal, covenanted, and sacramental.

Now, such an assumption of a created thing into the pledged fellowship of God's co-operative power implies a union with the Divine substance, either by creative promise or by continuous identity. In the earlier dispensation there was a promise of Divine blessing, but still under the law everything remained in the weakness of the flesh. Nothing could be identified with God.

Creation first became identified with God by the Incarnation. When the Son of God took from the Blessed Virgin's substance that fragment of humanity, essentially complete but numerically distinct, which by the power of the Holy Ghost should be made to be His Body, then such identity between the Creator and the creature took place of that merely covenanted use of created media for the accomplishment of Divine promises which had existed previously. From that time onward there was a created substance personally identified with God. This,

therefore, became a conscious instrument of the Divine will.

As there is a power in the living creature of feeding upon other things, and thus identifying other things with itself, so this created Body of the Son of God had the power of taking other things into union with itself, and therefore also into active union with God.

This happened by the natural participation of food—whether before His death, after the manner of other men, or as when He ate the broiled fish, and it became instantaneously spiritualized by union with His Body.

This happens by a creative word when He takes us into union with Himself as members of His Body in Holy Baptism, and when He takes the bread and wine into like union by consecration in the Holy Eucharist. In the one case there is a human personality assumed into the fellowship of the Divine life, but the union between the Divine and human substances does not depend upon the personal devotion of the creature. The union is an empowering principle whether the human will rise up to its demands or no. The human will may, therefore, check the Divine action, although it cannot nullify it. The baptized are responsible for the power received by union with Christ. It must act to their punishment if it does not act to their sanctification.

In the bread and wine there is no personal volition. They are taken up into the Humanity of Christ to act according to His personal will. They

are taken up into that indissoluble organism, the Body of Christ, which has now the power of extending itself by the creative energy of the Divine Word, as it had by nature the power of extending itself by the natural law of absorption and assimilation of food for the supply of its own daily waste.

The Incarnation extending itself in various degrees for various purposes introduces into creation a law of Divine blessing and personal inherence, which prepares for the final development of a new heaven and a new earth wherein really dwelleth righteousness, because the whole moral fabric of the ransomed creature is made to be the habitation of God by the Spirit acting through the personal will of the glorified Humanity of the Incarnate Son.

When He blessed the bread, He pledged His co-operation to the Apostles who should partake of it. Not only so. We may feel assured that He contemplated the extension of the same gift to all future communicants. He instituted a law which was not to act uncertainly, but with an operation present to His own mind in all its future individualities and contingencies.

O Jesu, Thou art the Mediator through whom alone we can come to share in the Divine blessing. Help me to realize Thy personal fidelity in accomplishing towards me all the promises of the Divine covenant.

Yea, My son, I will be faithful and true. Look up to Me, and act as My faithfulness and truth require of thee. Ally thyself with Me,

and thou shalt be safe. If thou art negligent or untrue, think not that thou canst escape the strictness of My blessing. I am the Truth, and unless thou abidest to act in My truth, thou must put thyself in opposition to Me, and My blessing must become a curse to the unfaithful.

O Jesu, keep my will ever subject to Thy control. Surely the temptations which test my fidelity to Thee shall also manifest the action of Thy covenanted truthfulness towards me.

2. THE FRACTION.

Jesus breaks the bread whereof the disciples are all to partake. According to the ancient ritual, there ought to be only one loaf. This is still strictly observed in the Eastern Church. There is a twofold teaching in this act. It sets forth the unity of origin. We are all members of the One Body of Christ. It sets forth the duty of unity. We are all to be absorbed in the loving consciousness of our unity in Christ, transcending all the acts of external individuality by which we seem to be outwardly separated from one another.

The bread is broken. It sets before us the Body of Christ with the wounds of Calvary. Yet not a bone of Him could be broken. So the outward breaking of the sacramental symbol does not involve any breach in the spiritual organism of the Body of Christ. He remains always in His integrity. He

gives Himself to each communicant in His completeness. We do not receive more of Christ by the largeness of the sacramental form. Whether we eat of the sacramental form more or less, we receive Christ in His completeness. This was symbolized in the gift of the manna. When each one measured what he had gathered, by putting it into the omer, 'he that had gathered much had nothing over, and he that had gathered little had no lack.'

The Body of Christ multiplies itself, as it were, according to the number of those who communicate thereof. It does not call for partition to satisfy the needs of increasing numbers. It gives itself in its completeness to each, and without separation to all. It remains ever one, not existing fragmentarily in the various recipients, but binding all in the solidarity of its own life.

In that life we have to live, members one of another. Otherwise we cannot live as members of Christ.

Therefore the fundamental virtue of Christians is brotherly love, for without this we cannot exercise the life of Christ so as to do anything that is good. We must lose ourselves in the community, otherwise we cannot live in the Headship of Christ. We being many are one Bread and one Body, because we are all partakers of that One Bread which came down from heaven, and our life is the life of heavenly love binding us together in Him.

So must we realize our oneness in the midst of multiplicity, our oneness with the whole Church throughout the world who are feeding upon this

sacramental gift, and with all who have died in the faith of Christ who are still living in His unseen Presence.

O Jesu, as Thy Body shall remain in its perfection to be eventually manifested in its unity, so grant that I may always act in unbroken allegiance to Thy Holy Will, and by the power of Thine indwelling, may attain to the glory of Thy manifestation hereafter.

My son, see that thou walkest in love to thy brethren. So shalt thou abide in My love, and in Me thou shalt be glorified.

Lord Jesu, it is my desire to show forth Thy Divine love dwelling within me. While Thou teachest me thus to abide in Thy likeness, Thou wilt reveal Thyself to me in the fulness of Thy truth. When shall I come to know Thee as Thou art? O that the unlove of this earthly nature could melt away! O that I might only know myself as one whom Thou lovest, one whom Thou callest to be the instrument of Thy love, that in accomplishing Thy love I may learn to rejoice in it.

3. 'THIS IS MY BODY.'

Christ has blessed and broken. Now He proclaims the truth which was to consummate His previous teachings, the gift which was to consummate this Paschal solemnity for which He longed. 'The bread which I will give is My flesh.' Why did He long for this Passover? It was in order to give Himself to be the Food of His people, that He might extend

His Body beyond His own personality and experience the power of Divine love, reorganizing fallen humanity in the exercise of His blessed mediation.

The Body of Christ is an essential power developed according to the full moral conditions of human nature. Man having been formed in the Image of God, his perfected nature is conscious of a joyous fitness in enjoying the indwelling of God. So does the Body of Christ rejoice in the Divine righteousness, in a manner altogether beyond our conception, because we have not the infinite faculties necessary for exhibiting in our acts the Image of God.

This power is not latent in the Body of Christ so as to be called into exercise upon rare occasions. It is continually operative, because the life of Christ is a continuous energy. The Body of Christ which we receive is, therefore, an organic means of communicating to our fallen humanity the living truth of God's righteousness, in whose Image we were formed so that we might live in Him.

The Body of Christ is given to us to make clean our bodies, renewing them out of corruption by the Divine power which it contains and communicates.

As the new-born child feeds upon its mother's body under the form of milk, so we feed upon Christ's Body. It is the only nourishment which can renew us to holiness. The moral purposes of human conscience without this food are nothing better than treatises of health given for a paralyzed man to study. Truly this Body can raise us to the vigour of life which God requires of us.

Christ at the right hand of God rejoices in the

communication of His Body to His people. We must not think of His Body as if it were a mere abstraction, an idea of the mind, or a concentrated essence of spiritual power drawn off from a Person out of reach. It is a living Power, uniting us who receive it with Him who communicates it in a real personal joy of undivided life. While we receive it, we must receive it with a conscious faith in the joy of Christ, who gives it to us from Himself and in Himself. Even the mother is separate from the child at her breast; but Christ at God's right hand rejoices in conscious unity with the faithful, to whom He communicates His Body in this Blessed Sacrament.

O Jesu, dost Thou delight to manifest Thy purity as the cleansing power to do away my defilements? Help me to feed on Thee with a return of gratitude such as may strengthen me to use Thy gifts with the fulness of faith.

My son, learn at all times to rejoice in Me. So shalt thou feed upon me, and I will be thy Life. Love must ever rejoice in every communication from the beloved. If thou lovest me, thou wilt rejoice in Me. Yea, thou must rejoice, because I will strengthen thee to do all My will. Yea, thou wilt rejoice to surrender thy will to Mine, and to suffer all things in My power for My sake. The unconscious element conveys to thee My conscious strength, and I rejoice to join Myself to thee. My ever-living presence must arouse in thee the consciousness

of a loving obedience. So wilt thou rejoice to give thyself to Me in the submission of daily duty.

Blessed Jesu, help me as I feed on Thee to feel Thee within myself, that I may go forth in the strength of this Food, and find myself formed anew in the controlling perfection of the activity of Thy glory.

MEDITATION XIV.

The Consecration of the Cup.

And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.—St. Matt. xxvi. 27-29. (Parallel passages: St. Mark xiv. 23, 24; St. Luke xxii. 20; 1 Cor. ii. 25.)

1. THE CUP OF THE NEW TESTAMENT.

THE Christian Passover is not wholly anticipated by the Paschal type in Egypt. It contains within its living reality the further development of the redeemed life of Israel, as displayed by the subsequent enactments of the Mosaic ritual in the covenant of Sinai. The Egyptian Passover was an escape from Egypt by dying to Egypt, when the plague of death was stalking through the sinful land. The manifestation of God at Sinai was the inauguration of a covenanted life by the Resurrection and Ascension of Jesus Christ typified in the Tabernacle services. The Christian Passover is the celebration of the death of Christ, not merely as commemorating the dying to the world, wherein all true communicants are called to share, but exhibiting also the inalienable life unto God, whereby Jesus Christ is our true and living Redeemer. The death and the life, symbolically consecutive in Egypt and at Sinai, are not consecutive but correlative in the

Person of the Incarnate Son, and they constitute the mysterious completeness of our sacramental union with Him.

Our Lord, therefore, advances from the mere Egyptian standpoint, to set forth the inauguration of the covenant at Sinai as the really efficacious type of our redemption. How can we be said to be redeemed from the Egypt of the world until we have been admitted to see the God of Israel and eat and drink before Him? (Exod. xxiv. 10, 11).

Thus it is that now He consecrates 'the Cup of the New Testament,' as being 'the New Testament in His Blood.'

When Moses and Aaron and the nobles went up to the mountain, an altar was built and twelve pillars. Moses had written the judgments of God in the Book of the Covenant (Exod. xxiv. 4).

Now the Paschal lamb was the germ of all the future sacrifices of the redeemed people. The sacrifices, therefore, which are to be offered on the mountain are, so to speak, the reappearance of the Paschal Lamb, the Mediatorial Victim, the Representative and Protector of Israel. All Israel are the children of God by absorption into the typical oblation of the Paschal Lamb. They could bring no other offering than that which had been brought. On this they had fed. This was still their warrant for approaching to God. This was to put forth the energy of an ever-abiding life in the subsequent forms of sacrifice which God might ordain.

The blood of the Sinaitic sacrifices was divided. Half was sprinkled upon the altar, where probably

Moses had laid the Book of the Covenant, and half was sprinkled upon the people.

The altar represents the Divine Sonship of Christ the Mediator. The book represents His righteousness. The lifeless letter was to be filled with life by the obedience of the Eternal Son, who came to fulfil the law.

The blood represents the sacrificial death of Christ. He is both God and Man. He lives eternally and cannot die, because He is the Incarnate Son of God. He died, shedding His Blood, because He is the Representative of sinful man.

His Blood, poured out upon the altar of God, enshrines in symbol that Divine life which sustains His Human Nature even during the semblance of death. His Blood, sprinkled upon the people, signifies the communication to them of His own Divine merits, while He has shed His Blood as the propitiation for their sins.

By His Blood accepted on the altar, He is designated as the Son of God with power, not perishing in death. By His Blood sprinkled upon the people, He is designated as the Father of the world to come, from whom the congregation receive a better life, so as to become God's children in Him.

This Eucharistic Cup is therefore rightly called the Blood of the New Covenant. The covenant made between God and Israel is not merely by virtue of a promissory arrangement between them. It is the living development of the eternal life which Israel is called to share by sharing in the death of Christ. Christ, who establishes the covenant

with God, adopts the people into the imperishable life which necessitates their dying along with Him to this perishing world. The New Covenant, or Testament, as we often speak, is not a mere legal document to become effectual by-and-by. It is the incorporating act whereby He whose Blood was shed gathers the covenant people into His own eternal life. That Blood was shed not merely as an external ground of reliance, being substituted for our own blood which was forfeit to God. It is poured out upon our inner nature by the power of the Holy Ghost dwelling in Christ's Blood, and operating through the Sacraments of the Church, so that we receive, now and at once, the remission of sins by the renewal of life. The Blood of Jesus Christ cleanseth us from all sin, not externally, but really, by the communication of a new life unto holiness (1 John i. 7). We are elect through sanctification of the Spirit, unto the sprinkling of the Blood of Jesus Christ (1 Pet. i. 2); and this gives us the assurance of a good conscience towards God through His Resurrection' (1 Pet. iii. 21), because in our baptism we are risen out of the dominion of sinful nature along with Him whose Blood is communicated as our new life.

In the mystical acceptance of the Sinaitic covenant, they who went up into the mountain 'saw the God of Israel' (Exod. xxiv. 10). This is the blessing of the pure in heart, and was a token of their cleansing. Moreover, 'upon the nobles of the children of Israel He laid not His hand.' If we 'discern not the Lord's Body' present in the

Christian Passover, we must expect God's judgment to rest upon us. The nobles 'saw God, and did eat and drink.' Thus was anticipated that higher vision of God, and the participation of that 'Flesh which is meat indeed, and that Blood which is drink indeed.'

O Jesu, grant that by the Blood of Thy covenant I may indeed ever live before God, and being ransomed through Thy death from the bondage of nature, may rejoice in the adoption of Thy redeeming love.

My son, I make My Blood to flow as a stream of regenerating power, that thy soul being washed therein may evermore rejoice in the fellowship of God. The law of the Spirit of life which I thus communicate to thee must make thee free from the law of sin and death. Take heed, therefore, that thou account not the Blood of the covenant, whereby thou art sanctified, as being an unholy, earthly thing. Thou must rise up in its power to show forth the holiness wherewith I have quickened thee.

Lord Jesu, grant that Thy precious Blood may so purge the deepest recesses of my nature, that in the joy of Thy purity I may quit the fascination of this outer world, and experience the rapture of that welcome of love wherewith the Father ever accepts both Thee and Thine.

2. THE BLOOD OF JESUS.

'In the blood is the life.' This principle of nature, strongly enforced in the Old Testament,

becomes a law of grace. By the Blood of Christ we are partakers of the Holy Ghost, that Divine life whereby His Humanity is lifted up into the hypostatic union with His eternal Sonship.

The blood is the vehicle of affections and passions. The Blood of Christ, under the perfect control of the indwelling Spirit, is ever free from the corruption of human passion. It is the vehicle to His human Body of the joy wherewith He ever accomplishes the Divine Will.

This Blood, therefore, is the vehicle of holy joy, whereby we are called to live along with God as His true members, in the same submissive calmness of glad correspondence with the Word of God. Christ is the Heart of the Body, the Church; and as the blood, circulating through the heart, purifies the body, clearing away all external imperfections, so the Blood of Christ, circulating through us as members of His Body, the Church, purifies us from all the evil which past habits of sin may have formed, and renews our affections from the stagnation and corruption which belongs to our fallen nature. We need this operation of the Blood of Jesus, as a continual communication from Himself. He is the central principle of vitality to His Church, so that if His Blood were to cease to flow in us with its refreshing power, we should be dead. Therefore it is not enough that we have it sprinkled upon us to regenerate us once for all in Baptism. It requires to be renewed by other ordinances of Christ's Church, and specially by the gift of the Eucharistic Cup continually.

The Blood was the power by which Christ's Body exerted the functions of natural life while He was in the world. When He died, His Body and Blood were separated, for death consists in this separation.

When He rose again, we are not to think of Him as if He came back to earthly life, so that His Body lived again by the pulsation of the heart and the respiration of the lungs. That could not be. Such earthly life implies a liability to death. It belongs to this world, not to the next. Both His Body and His Blood live now, simply by the power of the Holy Ghost. His Divine Person uses them both for the purposes of His mediatorial kingdom, but His Body was raised a spiritual Body, and is no longer dependent upon the organic action of the heart; He no longer needs to breathe an outward atmosphere such as our natural bodily life requires for its sustenance.

We are not, then, to think of His Body and Blood as if they were united together by the Resurrection for combined action, after the manner of earthly life.

He is upon the altar throne of heaven, 'a Lamb as it had been slain' (Rev. v. 6). He was dead and is alive again, but not with that life which belonged to earth. He lives by the power of the Holy Ghost, both in Body and Blood. The separation of these two shows that He has passed through death.

Thus St. Paul teaches that He is entered into heaven with His own Blood (Heb. ix. 12), bearing His Blood as an oblation distinct from the now

bloodless immortal Body wherein He presents it. St. Paul tells us 'we are come to Jesus, the Mediator of the New Testament, and to the Blood of sprinkling, which speaketh better things than that of Abel' (Heb. xii. 24). It is His Blood which pleads; for His Blood, as being the sphere of His affections upon earth, enshrines His imperishable merits in His glory.

The fact that He presents His own Blood which was shed upon the earth, showing thus that by the loss of that Blood He did not perish in death, is the evidence of His claim to be our Mediator. No mere man could live with body and blood thus separated. Jesus lives in his bloodless Body by the power of the Holy Ghost, and presents His Blood, the treasury of all His human affections, as an object of eternal delight to the Father. His Blood, which the enemy could not stir with any defiling emotion while He was upon earth, contains within itself all the merits of His adorable self-sacrifice, the perfected love of those three-and-thirty years of humiliation and discipline.

We have, therefore, now to present the Body and Blood of Christ in the Holy Eucharist as having been sundered by death, and living for evermore, but not with earthly life. We have to present them in the mystery of that Divine oblation wherein He presents His Blood unto the Father as the evidence of His proved spotlessness, the meritorious shrine of His substantial perfection.

Our natural understanding cannot fathom what may be the form or the manner of this mediatorial

intercession. We can perceive certain principles of earthly life on which it rests for its foundation. We can perceive how the ancient ritual, ordained by God, was intended to foreshadow this heavenly mediation, and the physical conditions of earth prepared for the spiritual glorification of heaven.

O Jesu, may Thy precious Blood wash my soul from all the inherited evil of my own corrupt passions. Let every impulse which taints my natural blood be so subdued by the calmness of Thy Divine purity, that I may act in all things true to the guidance of Thy Holy Spirit.

My son, I desire to see My image reproduced in thee by thus gathering thee into My own heavenly life. Mortify thine earthly members that thou mayest live under My heavenly control. The flesh and the Spirit are at variance one against the other, but My Blood shall keep thee true to the law of the Spirit if thou wilt live as My redeemed ones, dead unto the world along with Myself.

O blessed Jesu, live Thou evermore in me, and grant that I may live in Thee. I seek no earthly things, but only that I may be found in Thee. Be Thou the Light of my understanding, the Joy of my affections, the guiding Principle of all my acts.

3. DRINKING THE BLOOD OF CHRIST.

Our Lord gives His Apostles a special charge that all are to drink of this cup. He might well

do so, for the idea was an entirely new one. There was no Paschal cup. The cups at the Passover were additions of human festivity, not parts of the sacrificial ordinance.

On the contrary, no one was allowed to drink of the blood of the animals that were slain. The life was in the blood, and the life was forfeit to God. We are to drink the Blood of Christ because we are exalted into the fellowship of God. His life is accepted for ever, and is the bond of union between us and God.

The blood of the old sacrifices was poured under the altar. It had no life in it. It was corrupt through death. Those sacrifices could not take away sin. The Blood of Jesus takes away sin, because it is incorruptible, having the eternal life of the Spirit of God inherent within it. It is not, therefore, poured under the altar as a worthless thing. It is presented on high by Himself, in all the glory of His merits. It is the vehicle whereby His merits are to be communicated as a principle of transfiguring power to His members. His members, therefore, need to drink thereof continually.

So we read of the river of the water of life, clear as crystal, proceeding from the throne of God and of the Lamb (Rev. xxii. 1). Of this the Psalmist spake, 'Thou shalt give them drink of Thy pleasures, as out of the river. For with Thee is the well of life, and in Thy light shall we see light' (Ps. xxxvi. 8, 9). The precious Blood presented on high streams down upon earth that the faithful may drink. It is no longer the red blood of human mortality. It is

bright with the manifest glory of indwelling Godhead. They who drink thereof, wash the robes of their mortal being, so that they become white with the Blood of the Lamb. This is not the external removal of accidental defilement, but the interior cleansing of the moral nature by spiritual power, calling and enabling us to live the life of Christ by His indwelling Presence.

God had promised that in the New Covenant He would take away the heart of stone and give a heart of flesh. The heart of stone is our own deadness. The heart of flesh is the mediatorial Presence of Jesus, making His Blood to circulate throughout His Body, the Church, so that His meritorious life becomes, as by a blessed law of spiritual heredity, the inspiring germ of sanctification, leading His members to live in conformity with Himself.

To eat of the Body and not to drink of the Blood of Christ, is a sacrilege against the revealed operation of His twofold humanity. By eating we are incorporated. By drinking we are animated. 'By one Spirit we are all baptized into one Body, and are all made to drink into one Spirit' (1 Cor. xii. 13). The life of Christ is to reproduce itself in successive generations. We need all to eat of His Body, so as to be maintained in that corporate life whereof He is Himself the Head, being the Son of God. We need all to drink of His Blood, so as to be maintained in that spiritual energy which His Body derives from Himself, as the Heart acting in all of His members by the continuous renewal of the Holy Ghost.

O Jesu, may Thy Holy Spirit ever act within me. May Thy Blood accomplish within me, by the power of Thy Holy Spirit, such a purity of life as befits the covenant of God.

My son, when thou drinkest of My Blood, consider well what are the graces which are most necessary that thou mayest fulfil the law of My Spirit. There is no grace that any can require which My Blood does not contain. Ask, and it shall be given thee. Use it to My glory, and it shall not fail thee in thy need. Put away whatever desires are at variance with its control. So shalt thou in the end wake up in My likeness, and shalt be satisfied with it.

O blessed Jesu, how can I drink of Thy Blood and remain so unmoved! In every effort of holiness let me live true to Thee, that Thou mayest fill my whole being with the blessed transport of conformity to the will of the Father. Live Thou within me, and let me know no other life.

NOTE.

The Covenant.

Instead of the ordinary classical word (*συνθήκη*) which signifies 'covenant,' the word used in the New Testament is *διαθήκη*, commonly translated 'testamentum.'

There is no difficulty as to the signification in most places. Clearly it means 'covenant.' In two passages the idea of testamentary disposition after death seems to be at first sight more natural. This, however, is certainly erroneous.

In Heb. ix. 17 the sense of the word has been considered

doubtful. The immediate context leads the mind of the reader to suppose that it signifies a will or testament, and this, which is its classical meaning, has led to the use of the word 'testament' as its general equivalent. So we speak of the Old Testament and the New Testament. But we must notice that in the Old Testament there is nothing to warrant the idea of God's covenant with man being a legacy dependent upon death. In the New Testament it is true that the death of Christ is a fundamental thought in the scheme of our reconciliation with God; but yet there is nothing to justify us in speaking of the gifts of grace in Christ's Church as being bequeathed to us by one that is dead. On the contrary, they are communicated to us by One that is alive from the dead, and He communicates them only in virtue of His being 'alive for evermore' (Rev. i. 18). 'We are saved by His life' (Rom. v. 10).

The first thing to be considered, in order to get at the meaning, is just this: Who are the parties to the covenant here spoken of?

It is an everlasting, rather 'an eternal covenant' (Heb. xiii. 20). It does not derive its origin from the necessities of fallen man communicated to the faithful in Christ (Is. lv. 3), but from the eternal counsels of Almighty God. It is a creative covenant. We read of God's 'covenant with the day and with the night' (Jer. xxxiii. 20), where we may take the word as being metaphorical, or we may regard the covenant as being made between God and certain angelic powers who carry out His will. God's creative work partakes of a covenant nature with all intelligences who are appointed to carry out His will. Lucifer, as the prince of this world, broke the Divine covenant, and involved our earth in his consequent fall.

But there was a higher covenant to which all the covenants of created agencies were subordinate.

This was the eternal covenant between God and His only begotten Son. 'All things were created by Him, and for Him' (Col. i. 16). He was the 'Heir of all things' (Heb. i. 2). Mankind was created in the image of God, to be the

chosen instrument through whom the Divine Son should receive the kingdom ordained for Him.

The eternal covenant is the covenant between Godhead and manhood, to be ratified and perfected in the Person of Christ. He is 'the seed of Abraham, to whom the promises were made' (Gal. iii. 16).

Christ also on His part has made the covenant of man with God a glorious finality, dying Himself, not only by the legal proxy of a victim substituted, but by His own fulfilment of all that was appointed. We therefore plead His death as having fulfilled the Divine eternal covenant by an irrevocable self-surrender. In His death the nature of man is raised above all the perils of human weakness, and lives in the eternal Truth of God. Christ lives no more to the flesh, and therefore there can be no falling away from God. He can have no need to die again. He is passed out of the world of sin and trial. We, therefore, are to receive from Him the gifts of the heavenly kingdom into which He is entered, and we look for Him to appear again to give salvation to all who have accepted the new covenant of which He is the Mediator.

MEDITATION XV.

The Bloodshedding.

For this is my blood of the covenant, which is shed for many unto remission of sins.—
St. Matt. xxvi. 28. (Parallel passages : St. Mark xiv. 29 ; St. Luke xxii. 20.)

1. A PRESENT ACTION.

Our Lord does not say that His Blood shall be shed. It is 'being shed' in this primary act of oblation. This Paschal Communion is no empty anticipation, any more than the Communions since the Day of Pentecost have been empty commemorations. His Blood was being really shed by some mystical power in this very act of consecration.

We know nothing of our own bodies, nor of the substance which makes our body to be our body, or our blood to be our blood, nor of the power which makes their conjoint action to be our life. It must not, therefore, cause us any difficulty that we cannot conceive of the separation of the Body and Blood of Christ by mystical death before they were separated naturally by the process of dying.

St. Luke and St. Paul speak equally of the Body of Christ being given or broken, as by a present act, not a purpose of the future.

Christ in this oblation was giving Himself by

His own will to die. By His Divine power He was, in some unseen manner, anticipating the reality of the act which should have its outward completeness on the morrow.

Similarly also, as we do not know what the natural power is which enables our body and blood to take nourishment and attain to increase by taking other substances into union with our living substance, so we ought not to wonder if the Divine Spirit gives to the Body and Blood of Christ the power of projecting themselves, and as it were going beyond His natural form to dwell in the external elements of bread and wine, without causing any change in the physical appearance of those elements.

The Paschal Supper at which our Lord would feed His Apostles was an object of intense desire to Him. So He Himself vouchsafes to say. It must, therefore, have contained a mystery transcending the ordinary laws of nature. He was not exercising so great a desire for a mere external ordinance.

We may well ponder upon the mystery, as far as may be helpful towards that adoring contemplation wherewith we ought to approach it; but we must not think that we can attain even to such a knowledge of it as we may have of earthly operations. We know the functions of nature to be beyond the solution of our intelligence; much more, therefore, must the operations of grace exceed all our powers. We must not scrutinize them so as to belittle them by earthly measure, or crystallize them under material laws. Imagination may illustrate what faith accepts. Reason may trace the converging lines which

point to that which is beyond its scrutiny. Love alone can rise to the truth with an experience of Divine power, learning thus to taste and see how gracious the Lord is.

O Jesu, while I drink of Thy precious Blood, let me surrender myself to the joyous contemplation where-with Thy wondrous promises ought to be adored. The touch of earth wakens me too quickly to the sensibilities of earth. Let Thy touch waken me to the apprehensions of faith, the wondrous joy of Thine eternal throne, whence this holy stream flows forth with gladdening efficacy to make me feel Thy love.

My son, welcome gladly into thine heart that drop of life which comes from Me to make thy nature thrill with sweet response, whilst with Divine gladness I watch to see My joy made perfect in My people. I look into the heart of every communicant who drinks My Blood, to see if there is that response of joy which I so joyously anticipate. O that all who communicate would look up to Me from whom this drop of Divine joy comes to them! Alas! how are they held down by subordinate desires and earthly fancies, instead of looking up to Me with that trustful gaze which must make them live with the blessedness of saints!

O Jesu, how blind and dull and earthly have my communions been! Open mine eyes to contemplate Thy mysteries. Without love I cannot see, but if I see I cannot fail to love. Would that every faculty

of my nature were illuminated by the spiritual vision. So should every faculty of my nature be conformed to the excellency of Thy glory.

2. THE UNIVERSAL REDEMPTION.

‘This Blood is being shed for you and for many.’

This Blood is sufficient for the redemption of the whole world. Satan cannot hold any captive who will seek its shelter. The ‘many’ are all mankind. If we did not know that this redemption was universal, we should not feel secure in claiming our own part in it.

This Paschal Feast is a festival of universal deliverance. Even when the children of Israel came out of Egypt, many of the Egyptians came out along with them. Now the whole Catholic Church is to come forth, and all the world are summoned to share in this Exodus. All who were Satan’s bondsmen are set free in Christ.

The Blood is shed for all. We must remember that it avails not without the sprinkling. God has done His part. We must do ours. We must see that the precious Blood which is shed for all is sprinkled upon the door of our houses, upon the acts of our daily life, by conformity with Christ crucified. It has been sprinkled upon us in our Baptism. We must take care that we do not go out of our houses, forsaking that shelter of the sacramental covenant.

O Jesu, Thou hast shed Thy Blood. Grant that it may be my life. The enemy cannot prevail against

Thee. Let me always meet him in Thy strength, not in my own.

My son, I have shed My Blood for thee. Thou must be ready to shed thy blood for Me. Not the quickly passing emotion of this world's purposes, but the steadfast continuance in My love, is what thou needest if thou wilt profit by the pouring out of My Blood.

Lord Jesu, open the door before me, that I may follow Thee. Thou hast marked me with Thy Cross. Let me go out after Thee, bearing Thy Cross. The angel of death can smile no more, since Thou hast wrought redemption. Let me not give myself up to him, to be carried away in a worse captivity, where I shall find no redeemer.

3. THE REMISSION OF SINS.

The purpose of Christ's Bloodshedding is that He may cleanse us from our sins.

Under the old dispensation there was no remission of sins. There was a remembrance of sins made annually, because the sins still remained. The deliverance from Egypt was an imperfect deliverance. The covenant at Sinai had but the shadow of good things to come, and not the very image of the things. Moses directed the people to look forward to another and a greater Redeemer, the Mediator of a better covenant. 'To Him bare all the prophets witness,' as 'the Lamb of God who should take away the sins of the world.'

This Paschal Feast which Jesus desired to keep

along with His disciples was the inauguration of that better covenant. He was keeping it preparatory to His suffering. He would suffer once for all. On the third day He would rise again. Then would He enter into His kingdom. 'His kingdom should be an everlasting kingdom.' He would bring His people to 'the rest which remained for the people of God,' whereof Joshua's victories had been but an imperfect type.

'Their sins and their iniquities will I remember no more.' This was the promise.

The pouring away of the blood was an evidence under the old covenant that the sin remained. God was willing to pass it over from year to year (Rom. iii. 25). The annual services of the Temple served as a shelter for God's people until the deliverance should come, but the sin remained.

Now they were not only to eat the better Paschal Lamb, but they were also to drink His Blood, for His Blood was free from all taint of sin. This Blood was not an abomination, but a fountain of purification. They who drank thereof were taken up into the purity of Him who shed it. It was not to be shed so as to perish in death and corruption. It should be shed by a Divine mystery with the power of the Holy Ghost, so that they who drank of it should receive a new life, and be nourished and refreshed with the holiness of God.

How little could the Apostles realize the greatness of this mystery! Yet it was effectual by Divine power. Let us not think that we cannot understand the mystery of our reconciliation in Christ,

and therefore need not to consider it. Let us praise God for the gift of this precious Blood. Let us drink thereof and live for ever.

The remission of sins! Who can know its fullness? The communication of the sanctity of God while we are called to live with the life of Christ! Who can contemplate the greatness of the demand?

Enough that we accept God's gifts according to the truth of God's promises. It is for us to fulfil His commands, and in every occasion of our need we shall find His truth and His power.

O Jesu, Thy Blood cleanseth from all sin, renewing the heart of the faithful to the life of holiness. O let me drink of Thy Life-Blood, so that I may live with Thy life. Purify my affections, that I may not cling to those sins from which Thou hast redeemed me. Thou art the true Propitiation whom the Father has set forth, that by Thy Blood His Divine righteousness may be manifest in all the faithful.

So be it, My son. Thou must drink of My Blood if thou wouldst know the renewal unto righteousness which God has provided. See, therefore, that thou so drink thereof that thou fail not to live in its holy power. In Me thou art dead unto sin. Take heed that thou live unto holiness.

O Lord Jesu, blessed is he whose unrighteousness is forgiven. Blessed is he that walketh in the newness of life which belongs to Thy redeemed. Let Thy precious Blood spring up within my heart, and cleanse my thoughts, that I may be worthy of Thy love.

MEDITATION XVI.

The Remembrance of Christ.

This do in remembrance of me.—St. Luke xxii. 19. (Parallel passage : 1 Cor. xi. 24, 25.)

1. THE DIVINE JOY IN THE MERITS OF CHRIST.

WE are not to think of God as if He remained in His glory without any interest in creation. Of His infinity we can form no conception. How He in His infinite glory could form the purpose of creating the world we cannot tell. Creation could add nothing to Him. It received all its being from Him. It is dependent upon Him for its continuance.

Nevertheless, we know that God does in some way look upon creation as manifesting His own eternal glory from whence it is derived. God saw all that He had made, and, behold, it was very good. It had but a reflected or transmitted goodness. Nevertheless God took some mysterious pleasure in it. It helps us, indeed, to look back through those vast ages during which the world was gradually rising to its present perfection, if we think that those ages were not a mere transitory blank of worthless life, but that they were in some way a pleasure to Almighty God, as He, in His eternity,

contemplated them rising up to the final completeness in which they should constitute a temple wherein His Son should be incarnate.

All things were created for the Son of God, and 'when the fulness of time was come, God sent His Son' into the world (Gal. iv. 4). His Incarnation gave a moral value to creation. Creation was now no longer an empty form. It was taken into union with the Eternal, and being filled with Eternal power, it was capable henceforth of making response to the love of God. Christ came to assume a body, not merely as an organ of intercourse with man, but as a means by which creation might rise up to hold intercourse with God. In some manner or other He uses all things as a gift given to Him from the Father, and as an oblation whereby the Father may be glorified through His sovereignty.

The merits of Christ are a real joy to the Eternal Father. They are not merely a compensation so as to neutralize the sinfulness of the creature. All things were created—even the most distant stars—in order that the Incarnate Son might in some manner give joy to the Eternal Father by the sovereignty which He exercises as the Lord and Head of the created worlds (Col. i. 16).

We cannot conceive the joy of God. To us His infinite joy is but a blank. Nevertheless we are helped to appreciate its reality by knowing that the Incarnation of Christ was no mere phenomenon. By its merits God is glorified in His own internal majesty. 'This is My beloved Son, in whom I am well pleased' (Matt. iii. 17). Contemplate, therefore,

the pleasure of Almighty God in the moral character, the meritorious life, the perfect filial love, of His Incarnate Son.

These merits are not like the merits of men who may have an imaginary claim one upon the other resulting from some past action. The merits of Christ have a substantive value. They constitute the development of His human nature as no mere material organism, but a perfected spiritual consciousness which gives pleasure to the Father while He contemplates it. Those human merits, by reason of their union with the Divine life, have a real existence of their own, just as the Divine glory has its own real existence, although we can form no idea of either of them, because our only conception of merit is the superficial transitory condition of earthly relationship. The merits of things of time die out with the moment, though we may choose to remember them. The merits of the Incarnate Son of God are substantial, eternal, not dependent upon human acknowledgment, but so abiding before God that their energy invests all creation with a splendour which is the joy of God as He contemplates it, and creation received existence in order to be in some sort the expression of the Divine perfections whence it sprang.

We must thus bear in mind the joy of God in the perfections of Jesus Christ while we celebrate the Holy Communion. Therefore He bids us 'do this in remembrance of Him;' that is, to bring His merits in perpetual remembrance before the Father,

O Jesu, Thou who art the eternal delight of the Father, and gatherest up all creation under Thine own Headship, that Thou mayest cause all created things to minister to His glory, help me so to contemplate Thy merits that I may learn something of the joy which the Eternal Father takes therein. All the glories of creation are merely external, empty, transitory, unless they are taken to be the instruments of Thy Divine perfection, giving them substance, fulness, and eternity.

My son, if thou wouldst know My merits, yield thyself up to be transformed by partaking of them in the power of My Holy Spirit. If thou wouldst draw near unto the Father, call upon Him to remember My merits, feeding upon those merits so that they may fill thine emptiness, reorganize thy deformity, outshine thy vileness, lift thee out of the vanity of the creature to the glory of the Divine adoption.

O Jesu, I can only learn some little of the joy which the Father takes in Thine adorable merits, by the experience of that love which for those merits' sake He gives to me. Wonderful is the joy of Thy Humanity, whereby Thou dwellest at the Father's right hand. Adorable is that love of the Father, whereby He exults in the enthronement of Thy Humanity, inferior to Him in its essence, but dignified with coequal participation of His own Divine omnipotence.

2. THE UNDYING FRESHNESS OF THE MERITS OF CHRIST.

The merits of created beings existing in time perish in themselves, and live only in the grateful remembrance of those who have been benefited by them. Often the very power which gives merit to an action perishes with its performance, so that he who has accomplished the action can never put forth such power again. He becomes a crippled reality of the present, though it be right that he should live in the moral dignity of the past.

In bringing the merits of Christ before the remembrance of the Father, we are not appealing to a past action, but to a present majesty. His merits were no momentary exhibition of transcendent perfection, acts which passed away. His human actions live with the perpetuity of eternal life abiding in His Manhood. Jesus is not merely the Hero of many past victories, so that in the memory of their glory He claims the homage of mankind. His acts have developed His Humanity with abiding results of ever-active power. In Him there is nothing otiose or inactive. Our human frame has capacities which we may exercise or no. We can exercise them at the best but partially. The merits of Christ are acts of power which, as they were accomplished, lived on in Him, and became a treasury of accumulated perfection in active correspondence with the will of God. Therefore they elicit from the Father the eternal welcome of Divine joy. He is anointed, indeed, with the oil of joy and gladness (Ps. xlv. 7)

by the outward manifestation of the Spirit of Divine love continually accepting and rejoicing in those acts which the same Spirit enabled Him to accomplish.

So, then, if we come to feed upon Christ we must do this in remembrance of Him. We must set forth before the Father in grateful homage the merits of His only begotten Son, in whom He finds the fulness of delight. We do not point with grateful memory to actions of the past, as would be the case in any memorial of men. We call upon the Father to accept us because the merits of Christ are communicated to us as a living, cumulative, present reality. We ask God to behold us and accept us, as living with their ineffable substance and power.

We, His redeemed creatures, as we feed upon His Body and Blood, have to present His glorified Humanity in remembrance of who He is. We have to take that Humanity in all the transforming activity of those merits which are the constant object of the Father's delight.

We have to call upon God to witness in us the hallowing power of those wondrous merits. Every time we feed upon those merits with thankfulness, we waken as it were afresh the joy which the Eternal Father takes in contemplating them. We have to remember Him with the consciousness of that love wherewith the Father ever contemplates Him, and we have to contemplate the Father's joy while He accepts Him in us as glorifying us, even as He accepts Him in His own Divine glory, glorifying Him in the eternal activity of His Divine life.

We ought to think of the mysterious joy of the Eternal Father, and the adoring wonder of all the host of heaven, each time that the faithful communicant receives the Body and Blood of Christ, because in every such communion the infinite glory of the Redeemer comes forth in the imperishable freshness of His immortality.

O Jesu, let not the frequency of Thy gift make me unmindful of its continuing freshness. By pleading the memory of Thy Passion, I appeal to that which is indeed past in time, but lives for evermore in the eternity of God; and those eternal merits, as I feed thereon, shall glorify my momentary actions in the fellowship of Thine own accepted love.

© My son, remember the love of the Father for all who plead before Him the merits of My Passion. I died to show My love to Him. I live to give that love to thee. When thou feedest upon Me, He loves thee even as He does love Me.

Blessed Jesu, Thou alone art worthy of the Father's love; but His love is eternal, and Thy merits cannot die. Grant me so to feed on them that I may find the fulness of that love in freshness of manifestation, according to my continual needs. O let my life be to the glory of the Father, while Thy merits strengthen me for all that that love requires.

3. THE MEMORIAL OF CHRIST'S MERITS.

Christ bids us celebrate the Holy Eucharist 'as His memorial.' The memorial was a portion of the

vegetable offering which was burnt upon the altar of the Jewish Temple along with frankincense. This word, therefore, is intended to show that we have to present the Eucharistic oblation to God along with the appeal to Him that He will regard the sacrifice of Christ upon the Cross, where He offered Himself as our sin offering. The sin offering had no memorial belonging to it, but the peace offering could not be without it. So we cannot present Christ as our means of union with the Father unless we present Him under the forms of bread and wine, with the fire of the Holy Ghost, and the incense of His adorable merits.

As Melchizedek brought forth bread and wine, but the animal victim is not mentioned, so we bring before God the bread and the wine, but the Body and Blood of Christ are invisible. The outward offerings which we present have the merits of Christ's sacrifice identified with them by the unseen presence of His Body and Blood, and are presented to God by the power of the Holy Ghost. They are the acceptable memorial whereby we plead Christ's sacrifice, uniting ourselves, as we feed on them, with the sacrifice which Christ is perpetually presenting in heaven—the glorious ministration of His Body and Blood in the fulness of their imperishable merits, abiding as the joy of God in the very fire of the Divine Presence, the Humanity burning with that mystic fire, yet not consumed.

All nations were to present this oblation to God—the fragrant incense of Christ's merits, and the

pure offering of Him that being raised from the dead dieth no more (Mal. i. 11).

The memorial of the Jewish victim was lifeless, as the victim himself also was consumed in the fire, perishing by reason of worthlessness. The memorial of Christ is a living oblation. We cannot present His merits under a lifeless form. The outward form is given that our outward nature may feed upon the sacramental species, but the inward efficacy belongs to the reality of that imperishable Humanity of Christ wherein the merits of His sacred Passion live on for ever, so that we being associated with this inward reality may find acceptance with God as we feed thereon, and share the glorified life of our blessed Redeemer by participating in those merits. They are inexhaustible and all-sufficient for the obtaining of all for which we can pray. They must themselves be the joy of our hearts while we present them to God. We cannot rise up so as to present them properly before God, unless we rise up so as to rejoice in them along with God.

Thus does the Body of Christ constitute our sacrifice of praise and thanksgiving, gathering up into its merits all the praise and thanksgiving wherewith we, as we feed thereon, are called to rejoice along with God the Father. Those merits, the power of Almighty God developed in the Body of Christ during His life upon the earth, exist evermore in the bosom of the Father, and, as the expression of the Incarnate Word, they present unto God eternally the Eucharist of threefold praise, for

goodness, for creation, for redemption. This is the Body which God prepared for His only begotten Son wherein He is well pleased, whereas the typical sacrifices of the Jewish Temple gave Him no pleasure (Ps. xl. 8, 9). This Body we present unto God, while we feed thereon, as communicating to us that substantial righteousness which we cannot have of ourselves. Our Eucharists are the sacrifices of righteousness, whereby the heavenly Jerusalem, the Body of Christ, is built up (Ps. li. 18), growing to its perfection by communication from Him who is its Head. These merits we present as a living power within ourselves, that we may bring forth the fruits of righteousness by their transforming virtue.

The Bread of God, the memorial which we present unto the Father in the spiritual power of this Holy Sacrifice, is the Bread of Heaven, whereby we are nourished as the members of Christ, so that we may present our bodies a living sacrifice, holy, acceptable unto God, in union with His Incarnate Word (Rom. xii. 1).

O Jesu, Thou art the Son of God, our Paschal Lamb, and by uniting us in this Holy Sacrament with Thyself, Thou dost communicate to us the glorious reality of Thy righteousness. We, unworthy as we are, present Thy merits unto the Father, that, being fed thereby, we may show Thy glory by acting in the transforming power of this heavenly Food, and find in Thee the fulness of the Father's love, wherein Thou ever abidest, the Object of His eternal delight.

*Help me to delight more truly in so great a gift.
Help me to show forth more perfectly Thy wondrous
power.*

My son, abide in Me. Whatsoever thou shalt ask the Father in My Name, He will give it you. He Himself loveth you, because ye have loved Me, and have believed that I came forth from Him.

Jesu, my All-glorious Saviour, Thou art come from God, and Thou hast left the world and art gone to the Father again. Lift me up with Thine own Self while I feed upon Thee. Let the memorial whereby Thou dost unite me to the merits of Thy heavenly Oblation, strengthen me to endure all the trials of this earthly pilgrimage. Let me not fall away from the merits of this Holy Sacrifice. O let me live separate from earth, as being consumed in the fire of Thy perpetual presentation in glory, alive to God in the joyous fellowship of Thy perfect love.

MEDITATION XVII.

Judas Iscariot.

The Son of man goeth, even as it is written of him : but woe unto that man through whom the Son of man is betrayed ! good were it for that man if he had not been born. And Judas, which betrayed him, answered and said, Is it I, Rabbi ? He saith unto him, Thou hast said.—St. Matt. xxvi. 24, 25. (Parallel passages : St. Mark xiv. 21 ; St. Luke xxii. 22, 23 ; St. John xiii. 23-30.)

1. THE CHOICE OF JUDAS.

JUDAS was chosen to be an Apostle, although Jesus foreknew that he would betray Him. None of God's gifts are given to us in this world simply for our exaltation. All are given that we may profit withal. They are given to us as moral discipline, that in the use of them we may attain to be sanctified and made worthy of the greater gifts which are eternal.

The call to Apostleship, with the powers belonging thereto, was no exception. Had Jesus chosen none but those whom He foresaw to have sufficient spiritual insight to triumph over the deceits of the enemy, there would have been no moral probation in their training. They were chosen as having the fitting dispositions and capacities of nature for the accomplishment of the Apostolic duties. They received such gifts of preventing grace as would enable them to act worthy of this office if they were faithful. They did not receive such supernatural safeguards

as would exempt them from the possibility of falling if they did not continue faithful.

The continuance of natural infirmity was necessary in order that they might be worthy of their office. There would have been no moral dignity in their Apostolic character if there had not been a true effort of will in continuing steadfast amidst trials. There would not have been a proper sympathy in the ministration of grace if they had not known by their own experience how hard it was to resist the power of the evil one. Satan would use special artifices to ensnare them. The struggle with him must be more than a pretence.

This being the case, we have no right to wonder at the fall of Judas. It must, indeed, be a warning to us, that the nearer we are to Christ, the greater is the danger of falling away from Him.

Probably Judas had some special gifts which would have made him eminent in the Apostleship if he had been firm and true. At the last supper Jesus seems to show him marked honour, and his office as treasurer for the Apostolic company, 'bearing the bag,' and generally entrusted 'to get those things which were necessary for them,' gave him some distinction. He spoke to censure a gift of love in a spirit of worldly wisdom, and probably it was just his superiority to the rest in this gift which proved to be to him so great a snare. This held him back from accepting the mysteries of faith. He thought of the kingdom of Christ under the aspect of worldly success, not of Divine self-sacrifice.

Alas! how largely has his spirit found reproduc-

tion in the Church of Christ ever since the first days when the Church was set free from her first life of martyrdom !

O Jesu, let me not be carried away by worldly aims. Open my heart to desire the glory of Thy heavenly kingdom, and mine understanding to accept its mysteries. Let me die to this earthly life, and live only to Thee. Let me rise above the disputes of nature to accept Thy truth in the simplicity of Thy revelation.

My son, great are the perils of the Divine ministry. Think not that thou wilt find the mysteries of the faith conformable to the dictates of Jewish prejudice, or the narrow limits of natural reason, or the grovelling desires of the carnal heart. Often must thou choose between the temporal and the eternal, the finite and the infinite, the earthly and the heavenly. Thou canst not serve two masters. The world against thee is strong. The things of this world are not to be reckoned amongst the rewards of My kingdom. My kingdom is not of this world nor in it. The world will drag thee down from thine allegiance to Me, if thou wilt listen to it. Fear not any loss which thou mayest have to bear, but whatever gain the world seems to offer thee, fear lest it be not a snare. It cannot help. It may altogether destroy.

O Jesu, my desire is to live simply to Thy praise. Hide me ever under the shadow of Thy wings. Help me, with the shield of faith, to quench all the fiery darts of the wicked one

2. HIS TREACHERY.

Jesus knew his treachery all along ; yet He did not disclose him. How this very treachery glorifies Jesus by the manifestation of His forbearance !

It is not needful to trace out the progress of alienation whereby the Apostle was drawn aside from his Master. Excuses to minimize his fault are valueless. We need only to consider the various stages of his fault in order to be upon our guard against the like temptations. It is well for us that we are not told too precisely how he fell. The details of his fall cannot be reproduced in our case. The principles which brought it about are at work in every position of the Church.

Probably he was very little aware of whither he was going when he first began to mistrust Jesus. How strange it seems that he should have forgotten the miracles which he himself had wrought in Christ's name ! Doubtless he rejoiced in these, and did not rejoice that his own name, unworthy as he was, was written in heaven. He did not feel his own unworthiness. Probably he thought himself to be in some way or other a strength to a party which would suffer for lack of his natural gifts.

How needful it is to abide in self-mistrust, and to rely wholly upon Jesus ! Yet in how many ways of self-deceit are we apt to fail of this !

How strange that, when he was already in correspondence with the enemy, he could join with the rest in asking Jesus that sad question, 'Is it I ?' They asked in self-mistrust. Why did he ask ?

Perhaps he was afraid of letting his guilt be apparent, if he did not make some show of interest and anxiety. Perhaps he thought Jesus had some knowledge gained through some natural channel, and despised Jesus for being afraid to put him away. Perhaps he sheltered himself under the high priest's excommunication, and could not reconcile this with the Messianic claims of Jesus. Perhaps he thought the love of Jesus was too great to allow of His carrying out the threats which prophecy had intimated.

How could he submit to the ceremonies of that upper chamber! How could he let his feet be washed by Jesus! How could he hear the words of sorrowful warning! The wail that it had been good for that man had he never been born! The gift of the precious Body and Blood! The repeated declaration that the hand of the traitor was on the table!

The hardened heart is blind and deaf. How is it that men of intelligence cannot understand the claims of gospel truth? As they find excuses for their unbelief, so doubtless Judas did for his.

O Lord Jesu, let not my heart be hardened by the closeness of that fellowship wherein Thou dost permit me to draw near unto Thyself. Keep me humble. Keep me in Thy love. Keep me from all schemes of worldly aggrandizement. Lift up my heart to heavenly desires, mine eyes to heavenly visions, my understanding to heavenly truths, my soul to heavenly actions, my whole life to heavenly realities. However secure things may seem to be, let

me not rely upon myself. However full of danger the way of the Cross may seem to be, let me rely wholly on Thee. I desire to lose all thought of myself in the thought of Thy Holy Church. Let me not fail Thee, for I know that Thou never wilt fail me.

My son, the warning of Judas must be ever present to thy mind. Consider how I have had to bear with thee, and do not presume upon the past goodness which I have shown towards thee. Many are the ways in which the Son of man is delivered up to the world; but no past gifts will avail to protect the unfaithful servant from his appointed doom. I have called thee near to Myself. Be assured I will give thee every necessary grace if thou wilt be steadfast; but never think that I will remove from thee the perils of outward temptation so as to make that grace unnecessary.

O blessed Jesu, give me grace to follow Thee and persevere unto the end.

3. HIS DOOM.

Who could have foreseen the end which was so near at hand when Judas was kneeling with the twelve at the supper! Our Lord has said that one of those who dipped with Him in the dish would betray Him. Peter has motioned to John to ask secretly. Jesus bids them take a sign from His actions. 'He it is to whom I will give the sop when I have dipped it.' This seems to point to a social practice of the

East, that the master of the house should throw a piece of sopped bread into the mouth of one whom he would treat with special regard—a custom somewhat analogous to asking a member of the company to take wine. This was the last act of courtesy offered, and Judas did not refuse it. Still he is hardened.

‘That thou doest, do quickly.’ Our Lord does not bid him do this wickedness, but as he has given himself up to do it, he must act quickly. Some thought that this had reference to preparing for the morrow’s feast. Judas would be the natural person to see to the necessary preparations, although Peter and John had come to see about the room this evening. The preparation for the morrow would be more extensive. Judas, as treasurer, was the natural person to see to getting all the things.

Still no suspicion!

He is gone! Jesus has now no longer need for concealment. It was now midnight.

The traitor hurries on. It is Satan that has possession of him. Step follows step. The end is nigh. ‘Good were it for him if he had never been born!’

Who has had opportunities equal to those of Judas! He has thrown them away. The doom must be proportionate.

O Jesu, have mercy. Teach me to know myself and my sins, that I may look to Thee as my Saviour.

My son, thou must accept My teaching. Let not thyself be allied with Mine enemies because

things seem to be going against thee. If thou bearest anything for My sake, all shall be well. If thou despisest My Cross, there is no one to whom thou canst look as a Saviour.

Jesu, Jesu, Jesu! Save me for Thy mercy's sake!

MEDITATION XVIII.

The Glory of the Incarnation.

When therefore he was gone out, Jesus saith, Now is the Son of man glorified, and God is glorified in him : and God shall glorify him in himself, and straightway shall he glorify him.—St. John xiii. 31, 32.

1. THE GLORIFICATION OF THE SON OF MAN.

BEHOLD the Son of man now glorified ! Behold God glorified in Him !

What is this glory ? Little enough for the outward man to see ! But infinite in the eyes of Heaven !

Outwardly, the opposition of the world was gathering itself up for a tremendous outburst, which would seem to be entirely successful. The Son of man would be betrayed into the hands of sinners.

Inwardly, the Apostolic company was rising up to its purity. The traitor had gone out. Jesus had offered Himself to the Father, and the New Covenant was established between God and men.

The Son of man is glorified because He has been proved to be true in all things to the Father's will. The acceptance of this Paschal Oblation on behalf of His people is the glory to which He looked forward, and this He has now attained.

True, there is yet remaining the struggle by

which the head of the enemy shall be crushed. It is the glory of the Son of man that He has been tried, and has been proved to be worthy of this struggle.

Glory is not to be measured by reference to the creature, but by conformity to the will of the Creator. Jesus has been accepted as the Lamb of God which taketh away the sins of the world. His first Eucharist rises up in these words to a Gloria in Excelsis. Jesus praises the Father for His acceptance, while He goes forth to win the great victory. Him hath God the Father sealed with His approval as the Lamb which must be slain on the morrow, the very same who has been marked out from the beginning of the world. Now has that Man been found who fulfilled the ideal of the Divine Mind when God would create man in His own Image. Now is God's purpose in creation justified by the perfection of the Victim who should put away all sin, and rule the universe in the Father's name.

We are apt to look for glory as a result of suffering. Jesus gives thanks for the glory of being called to suffer.

How little could the Apostles appreciate the glory of Christ! They had not yet learnt that that glory demanded that He should really die to everything which the world could account glorious. A few minutes ago He was 'troubled in spirit. Now He assures them that through that troubling the glory has been won. He has passed into a further definite stage of Divine acceptance. The agony was intense of feeling the traitor break away from his

close relationship. Now God has given Him to be Head over all things to the Church, which is His Body, and He is separated by the outgoing of the traitor from the ties of man's sinful estate. Hitherto He has been training His Apostles as a master with his disciples. He has been seeking to gather the twelve to accept Him entirely. Now it is not He who cast off the traitor through weariness. He has loved all unto the end. The traitor would not continue in His love. He is gone out. Jesus is left alone with His Church. His life-blood shall flow through them all as a regenerating principle.

True, that Body has still much human weakness remaining about it. Alas! the weakness of them all will be shown ere many hours are fled. Yet His glory shall recover them. They will not repudiate Him ultimately. The predestination of the traitor has been fulfilled.

This glory the Apostles could not understand when Jesus announced it to them. Nor can we understand it yet. We are not to wonder that such an announcement is couched in terms which defy human understanding. We can only stand upon the earthly threshold and gaze upon the glory as the Divine Spirit enables us.

O Jesu, Thy glory is in the communication to Thine elect of that glory which Thou hadst with the Father ere the world began. On that glory let me gaze with adoring gratitude, that I may learn more and more of its life-giving love. Open the eyes of my heart to gaze thereon, that I may be transformed

thereby. Its fulness I cannot know while aught of sin remains to cloud the vision. But it is Thy glory that Thou canst purge away my sin and give me eyes to behold Thy glory. Thou givest sight, and Thou art the satisfaction of him that seeth Thee.

My son, blessed art thou if thou findest thy satisfaction in seeing Me. Thou must learn to be satisfied, though the glory of this vision be far different from what the natural heart would seek. The day of the Lord is darkness, and not light. In the midnight of earth thou must learn to behold Me as the Sun of Righteousness living in the eternal day. Truly the Son of man is glorified. Fear not, therefore, whatever struggle may be remaining for thee to witness. The glory cannot be lost.

O my Jesu, let the remembrance of Thy glory be always present with me. Whether I contemplate Thy Passion, or the continuance thereof in the reverses which Thy Church may have to suffer in the world, or the participation which Thou in wondrous love mayest give me, calling me in any way to suffer for Thy Name's sake, always let me remember that the glory is truly Thine; Thine from all eternity by inheritance, Thine as the Son of man by Thy victory. Thine is the glory, and it is mine in Thee. O let me not fail of that to which Thou callest me. The school of glory is the discipline of the Cross. O keep my heart ever free from the false suggestions of worldly eagerness. In this upper chamber let me abide, and

go forth hence into the world of suffering below with these words ever sounding in mine ears, 'Now is the Son of man glorified.'

2. GOD IS GLORIFIED IN THE SON OF MAN.¹

The glory of the Son of man is not an unmerited glory, received by the Son of man as a creature. It is the operation of the Divine life acting in that Humanity which the Son of God has assumed. That Humanity has become the instrument whereby the glory of God may show itself forth to His creatures. Hitherto that glory has been hidden. The highest of the heavenly host could not behold it. There was a gulf of impassable distance between the highest created intelligence and the essential glory of God. Now, on the contrary, the glory of God has descended into the sphere of human morality, and man, who was formed in God's Image, lives by the Incarnation in the personal exercise of God's life. This glorification of God in man required the entire sacrifice of the finite nature. While the Son of God remained within the limits of earthly relationship, acting as a Man among men, He transcended all human virtue by the co-operation of the Divine, but the inherent Divine power was a hidden Presence. The veil of flesh had to be rent asunder, the Body had to be broken, in order that the glory which could not be lost might shine forth thereby.

God is glorified in the Son of man not merely

¹ Cf. the later phase of this glorification as set forth in John xiv. 13, Meditation XXXV.

by the homage which He as a Creature gives to the Creator, but by the glory which He as a Creature receives from the Creator in that act of self-sacrifice. He who dies as man, lives in death with the life of God. That life which in the Eternal Trinity is far beyond all created perception, shows itself forth in the creature, while the Son of man accepts the Divine glory so as to die to all human relationships therein.

The formation of the Church wherein the Body of Christ extends itself sacramentally has its beginning in this First Communion. The Church is not merely a society of men called to accept a revelation given by Christ, and rise to a higher form of human life than had been attained before. God is glorified in the Son of man, because He as the Head communicates a Divine vitality to those whom He has united to Himself by participation of His Body and Blood. God would not be glorified in the Son of man, although His followers attained to the highest conceivable human morality. God is glorified in the Son of man by making Him to be the Head of a new creation, giving to His Church a power, a life, which is above all human conception. The outgoing of the merely naturalistic disciple leaves with Jesus those who have, indeed, still the weakness of the flesh, but are given to Him that in Him they may live with the power of the Spirit.

The various stages of the original creation showed, indeed, God's power, but God was not glorified in them. They declared His glory, but His Personal glory remained hidden from sight. In the

Person of Christ, consummating His earthly ministration by the formation of a society in the fellowship of His own glorified humanity, the glory of God shines forth. No form of created life could transcend that which was originally given to man as being created in God's Image. Now God is glorified by the communication of the uncreated life. 'The glory which Thou hast given Me I have given them' (John xvii. 22). God is glorified not merely by a transitory Theophany appearing before His creatures and vanishing away, but by an abiding manifestation in a Deified humanity, which is to be the instrument henceforth of all God's actions towards His creatures.

O Jesu, God is glorified in Thee, while Thou makest the eternal life which is in Thyself to stream forth in life-giving power towards Thine elect. Not by that which Thou doest towards Himself, ascending up on high, can the glory of Thy coequal Godhead make the Father known. By Thine action towards us, Thine unworthy creatures, Thou makest that glory manifest, clothing us therewith, in spite of the misery of the fall and the feebleness of the creature. How can I praise Thee, who hast called me, not only to see Thy glory in Thyself, but to possess it as mine own? O Lord, I long to behold it. Help me to exercise it on earth, so that I may indeed behold it eternally.

My son, I have given thee this life that God may be glorified in thee. Thou must walk worthy of it, that as God is glorified by My gifts, so He may be glorified in thee by thine

exercise of its power. Thou must follow Me to death in order to show that thou livest with My own true life. Think not that thou canst glorify God in any other way. Whatever thou hast in the world, thou must die to it, in order that in Me thou mayest live to God, and God may be glorified thereby.

O Lord Jesu, Thou who hast given this life must be my constant Guide. Thou art my God for ever and ever. Be Thou my Guide even unto death. Death! wondrous death! Death which is the gate of life! Be Thou my Guide to death. Be Thou my Glory when death comes, glorifying Thyself in me to the ages of eternity.

3. GOD GLORIFYING THE SON OF MAN IN HIMSELF.

The glory of the sacrifice shall be followed by the glory of the Divine exaltation. As Jesus has glorified the Father upon the earth, so He also looks forward to be glorified with Him in heaven. God could only be glorified in the manhood by annihilation, for the creature is nothingness. The creature shall be glorified in God by exaltation, not only to a sphere of created glory surpassing all the heavenly hierarchies, but to the very Right Hand of the Father, to be the Temple wherein God shall dwell and act, and show Himself as the Object of delight to all His creatures. The Manhood assumed by the Infinite Person of the Son of God shall bear the glory, as it has experienced the annihilation. Though the outward form be sundered in death, the essence of

that Humanity remains with vitality unimpaired by reason of the indwelling Godhead. God shines forth in Him, and as His saints complete their earthly course, so God is glorified in Him with continually renewed manifestation of power.

Jesus thus looks onward to His own resurrection, and the resurrection of all His saints in whom His Body lives with power. His Passion is not to pass away, but the wounds of earth are to be mouth-pieces of glory, centres of brilliancy, sources of energy, shrines of sanctity, so that all the faithful who are gathered into the fellowship of His Body may thence derive the law of their own being, and the power to abide in the Divine love.

How needful it was that His Apostles should learn to look forward to this transformation, and accept the necessity of such a sequence, when they were to behold Him enduring all the agony which was so soon to be accomplished! The intimation, indeed, was more than they could then accept. They could only wonder. Alas! they would show their weakness. Nevertheless afterward they were to remember that He had said these things unto them.

How is it with ourselves?

We live in the kingdom which by those sufferings has been called into life. The Divine glory has been manifested not by triumphs of earthly splendour, but by the endurance of suffering saints from age to age, testifying to the Divine life wherein the glorified Saviour has called them to live with Himself.

Are we looking to attain to this glory? Are we

looking to live that the Son of man may be glorified in us? Are we living in the confidence that we shall be glorified in God as the members of His Incarnate Son?

Glorified, and that straightway? What are the years of life in comparison with that glory? It is but a brief moment, after all. But in that moment we must live with the life of God if the eternal glory is to follow.

O Jesu, be Thou glorified in me by Thy grace. So wilt Thou not cast me away when Thou comest in Thy glory. Let me abide in the discipline which Thy love provides. Let me endure in the strength which Thy contemplation communicates.

My son, lift up thy heart to rejoice with Me, and in every suffering thou shalt find a drop of sweetness fall upon thee from My wounds, filling thy whole nature with an ecstasy of spiritual delight. So have My saints found the reality of My glorification in the Divine life as a power operative towards themselves to uphold them amidst the weariness of earth. Fear not, for I will be true to thee as I was to them. Yet a little while, and thou shalt find all accomplished.

Blessed Jesu, evermore keep me in Thy love. Thou livest in the love of the Father. O let that love, that life, be mine.

MEDITATION XIX.

The Approaching Departure.

Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you.—St. John xiii. 33.

1. THE BRIEF SEASON OF PRESENCE.

THE glory of the Son of man is soon to be perfected in God. He must, therefore, soon be leaving His Apostles. It is but a little while that He is with them. How must they profit by this brief season of continuance!

Had they profited more by this, they would, perhaps, have been more capable of braving His departure. Their minds were evidently too full of the thought of His departure to profit by His presence as they ought to have done. They had not risen above the conception of natural presence. It was, indeed, impossible that they should do so until He was gone. The natural presence and the supernatural presence must not be confounded. Each has its own blessing, but the natural was only preparatory to the supernatural. The natural presence gratifies the natural affection, but does not lift up the soul above the natural sphere of desire and action.

We are not to think that natural presence is more real than the supernatural. The senses apprehend it, but man's nature does not take it in so as to be transformed thereby. There is no real union effected by it. The supernatural union with Christ, which alone is life-giving, cannot be until the natural presence has ceased ; for this, however close it be, cannot be without a certain separation between the two objects which are thus present to one another. Unity cannot exist between two objects that are within the sphere of nature.

The natural heart is ever longing for the natural presence. We must be upon our guard against this. We are too apt to seek after it in various ways ; but we must die to it if we would have that which is better. Along with the sense of natural presence there must always be a self-conscious sense of joy. Whatever makes us feel the presence of Christ chiefly as a natural presence destroys the life which it seems to kindle. 'Henceforth know I no man after the flesh,' says St. Paul ; 'yea, though I have known Christ after the flesh, yet now henceforth know I Him no more' (2 Cor. v. 16).

Now that the natural presence of Christ is with us no more, we must be very careful not to rely upon such manifestations of Christ as develop unduly our natural apprehension of His presence. Very often religious movements will be outwardly effective because of their lower consciousness. But that is always harmful. We need to rise out of ourselves so as to know Him in the truth of His own exaltation. Otherwise we are in danger of substituting

an external gratification for a unifying power. Meditation, sermons, sacraments, are profitable for lifting us up to Christ, not for bringing Christ down to us. The sensible delight which we may experience at times is, indeed, useful if it is felt to be only short-lived and preparatory. If, on the contrary, we think we have gained something by its enjoyment, we are in danger of forfeiting what should be its true and proper end.

If God at any time vouchsafes to us such delight, we must use it to the best of our power while it lasts; use it so as to ascend along with Jesus to the higher life of deadness to nature, when He withdraws Himself.

If we are not careful to do this, we shall be in danger of falling under Satan's power when such visitation of joy fails. The natural Christ gone! Ourselves not identified with His supernatural reality! So it was with the Apostles. Although they had fed upon the Body and Blood of Christ, they had not yet learnt the spiritual law of His life. Therefore they could not rise to participate therein. Therefore they were all offended in Him, and were scattered. They had not any grasp upon the unitive power of His spiritual presence, for their apprehension was only according to the law of nature.

The glory which Jesus receives involves His departure from the world of His humiliation; and if we would be with Him in that glory, we must die to this world of His humiliation and follow Him.

O Jesu, how sweet is Thy presence when Thou dost show Thyself to my natural apprehension! Blessed be Thy Name for condescending thus to visit Thine unworthy servant. Yet if I would praise Thee aright, I must not seek to have Thee always manifest. Surely Thou wouldst allure me to reach out after Thy heavenly glory. It is but a little while that Thou wilt show Thyself. Draw me after Thyself. O let me die to earth that I may follow Thee in the life which never ends.

My son, it is but a little while that I can be with thee. 'Let Me go, for the day breaketh.' Remember thou My presence when thou seest Me no more. Feed upon that which I give thee, that when I am gone thou mayest still own Me dwelling within thyself, and find My power availing thee in thy struggle as My countenance has cheered thee in thy devotion.

O Jesu, strengthen me ere Thou leave me. I will not let Thee go, except Thou bless me. Strengthen me to hold Thee with the violence of holy prayer while Thou art here, that I may be strong to trample upon the enemy when Thou art gone. Seen or unseen, be Thou my Life. O let me die to the world in the fulness of Thy love.

2. THE IMPOSSIBILITY OF FOLLOWING JESUS.

None could follow Jesus where He was going. The Jews would seek for Him. The Apostles would seek for Him. But for different purposes and in

different ways. The one in hatred and the other in love. Neither, however, would find Him. They would seek Him in the way of nature, and He would be gone beyond all reach of nature.

So men now seek after Christ, but because they seek Him in natural ways, they never can find Him !

No effort of the natural will can rise up to be where Jesus is. Jesus has glorified the Father upon the earth. Therefore can He rise up from earth to heaven. No one can rise up thither unless he has glorified the Father in like manner.

The Apostles, therefore, must remain upon the earth until they were fitted to follow Jesus by having glorified God in their lives and in their deaths.

We may long to follow Christ by some rapid process of natural discovery, but we cannot do so save by the lingering process of giving glory to God amidst lifelong temptations. These must be borne in the fellowship of Jesus. Then shall we come to be with Him by-and-by.

The glory of Jesus is not a glory which the natural man can merit by any natural virtue, nor any sublimity of conception, nor any demonstrative intelligence. The glory to which He is gone, and whither He calls His people to follow Him by grace, is beyond all the conditions of humanity.

There is no injustice to human nature in our being unable to follow Jesus by natural virtue, however great. Nature cannot deserve to receive what is beyond nature. The inheritance of the kingdom of heaven is a Divine inheritance. Those to whom

it seems hard that any should be excluded from this salvation by the fixed terms of an unalterable covenant, do not recognize the Divine glory of the covenanted promises. Nature must be judged according to nature's laws and powers; but the glory into which Jesus is gone is the development of a heavenly kingdom made over to the faithful by a Divine covenant, and nature has no right to share in such an expectation. No excellence of human nature can entitle any one to have a part in it. Jesus could not go save by dying. Nor can we follow save by the lifelong death of grace.

O Jesu, woe is me that the flesh is still so strong, with all its manifold desires and appetites. Help me to die that I may live. Be with me in my temptations, that in due time I may follow Thee in Thy glory.

My son, thou must seek Me in the power of My Holy Spirit, so as to mortify thy members which are upon the earth. The mortified soul shall find the abundance of My grace, but think not that thou canst live with Me in righteousness because thou desirest to do so. Thou must die to sin, ere thou canst be approved.

O Jesu, I give myself up to Thee. How little dost Thou ask in bidding me die to that which is so little worth, yea, which is itself so miserable! Blessed, then, be that death which shall enable me to follow in the end. It cannot be long. Let me be careful not to waste the moments in pleasure wherein I might be dying to the sinful flesh.

3. THE DISCIPLES OF THE ABSENT LORD.

Jesus in going away leaves a test of discipleship such as no leader has ever left behind with his party at any former time. He has given them an example, and they are to be like Him. They are to love one another. His people are to be knit together by a moral bond, and this mutual love was to mark them out as distinct from all others. There must be the loss of self in the love of the community. He had loved them with an entire self-forgetfulness. Such must be their love one to another. He had loved them so as to give Himself to die. Their love was to find its consummation in another world.

The injunction recalls the words of the great type of Him who was separate from His brethren. 'See that ye fall not out by the way' (Gen. xlv. 24).

Jesus gives the law of love which, as they act upon it, must lead them to an increasing estimate of His own supernatural character. By seeking to love one another after His example, they would find how transcendent that example really was. They already in some manner believed in Him as the Son of the living God. The moral estimate of His character, to be attained by making His imitation the common bond of their life, would give them a moral consciousness of the truth of His Godhead far beyond what was possible for them in their actual condition to attain by any formulated statement. In love to one another, elevated by the sense of His example, they were to be drawn onwards to the knowledge of Himself, and of what He had

done for them, and of the glory wherein He desired that they should share.

In other communities men joined because of what they hoped to gain for themselves. Those who would be His disciples must claim their part in the society which He was leaving behind Him, and must do so not in a spirit of mere self-interest, but in virtue of a higher impulse. Self-sacrifice implies a call from God. They were to be His disciples because a strong claim upon His own part necessitated such self-surrender. Their love to one another, perfected after His example, could only admit of one principle of justification. He who called them to be His disciples, even though He was no longer with them in the world, was Himself the Eternal God. The Divinity of His example, the Divinity of His command, must be the bond of outward unity, and would be an evidence to all mankind of the Divine life wherein they were called to share.

O Jesu, grant me so to walk in the Spirit of Thy love that I may be conformed to Thine example and glorify Thy holy Name.

My son, if thou wouldst bear witness to My truth, thou must exhibit in thyself the sublimity of My self-sacrifice. The doctrine which I leave with My disciples is not a statement which can be satisfied merely by thine intellectual assent. It requires the self-sacrifice of thine whole being, that thou mayest live for Me as thy God, by loving thy brethren who are united with thee in My worship. My claim upon thy discipleship

is as infinite as the example which I have set before thee is glorious, and thou must exhibit the infinite power of the love wherewith I have died for thee, that thou mayest attain to the glory of the eternal life which I have won for thee.

O Jesu, may Thy love take full possession of my heart, that by acting towards my brethren according to the inspiration of Thy Holy Spirit, I may glorify Thee, as Thou in the unity of the same Spirit hast glorified the Father.

MEDITATION XX.

The New Commandment.

A new commandment I give unto you, that ye love one another ; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.—St. John xiii. 34, 35.

1. THE DIVINE TEST.

THE new commandment belongs to the New Covenant, and is the utterance of the new life. It is an old commandment in the letter, but it is new in the life. It is old as the word of man, but it is new as the Word of God. It is what the old law outlined, but the new Spirit fulfilled. The law was given by Moses, but grace and truth came by Jesus Christ ; and this commandment of grace is a Word of truth, both in Him who is the Word, and in His disciples to whom His Word has come, making them partakers of His new power, that so they may fulfil His new law.

Love is of God, and cannot be found where the Divine life has not been given. ‘Every one that loveth is born of God, and knoweth God.’ It is, therefore, a real test of discipleship to Christ in the regenerate life. It must not be confounded with human counterfeits.

Love is self-forgetfulness. To love is to live for

another, and not for self. This was the law of Christ's life. Such human love as retains any thought of self-interest is not according to His example.

Love is of God ; love is in God ; love is to God. Unless the Divine impulse carry us out of ourselves, we cannot escape from self.

The joy of God does not consist in contemplating that which His works can give to Him, but in making them partakers of His glorious power. By the action of His love they reflect His joy, but they cannot add to it. So the self-forgetful love which constitutes the Christian discipleship is a diffusion of holy joy, realizing itself in those towards whom it is exercised without thought of any return to be received from them save the return of fellowship in joyous life whereinto they rise.

Love is, therefore, elevating. It seeks the real benefit of those towards whom it acts. It unifies, for it cannot receive any recompense from them save what it enjoys through their elevation. It boasts not of any superiority over those who partake of its bounty, for it exists in ministration. 'I am among you as He that serveth.'

It exists in self-sacrifice. The suffering of the outer nature becomes sweet, even to the shedding of blood, by reason of the energy of the Divine nature, which thus works the good for those who are capable of receiving it. The life which it communicates is an undivided energy, whereby it multiplies itself in those who share it. It cannot rest in any save as it conforms them to the laws of its own action, so that

the recipients of love abide in love by fulfilling the commandment of love.

Its glory is to infuse into others the activity of goodness, wherein it rejoices as its own true essence. The love of the Father exists in the Son, and the Son of God makes that love to exist in His disciples, so that they are altogether lifted out of the deceits of the seeming good which belongs to mere external enjoyment. Being a power which emanates from God, it is a substantive reality altogether independent of the accidents of transitory appearances. Those who have this love are thereby dead to the world, which has it not and cannot receive it. 'If any man love the world, the love of the Father is not in Him.' So the Son glorifies the Father in the unity of the Spirit of love which proceedeth from Him. So is it that all the disciples of Christ in like manner call Jesus Lord by no empty verbal acknowledgment, but in the power of the Holy Ghost to the glory of God the Father.

Blessed Jesu, who hast called me to be Thy disciple in the fellowship of that Divine love wherein Thou ever abidest with the Father, grant me so to act in its power that Thy Name may be glorified upon the earth, both in my life and by my death.

O My son, as I have loved thee, so must thou love them that are around thee. Show forth the power of My love, and this will show thee to be one of My living disciples. In vain it is that any call Me Lord, and rise not to the life to which I call them. No other Master can

give thee life as I have given thee by the commandment of the Father. Keep, therefore, this new commandment which I have given thee, and thou shalt abide in My love, and make manifest to all the glory of that discipleship which belongs to the covenant of eternal life.

*Lord Jesu, how sweet are Thy commandments !
Yea, they are the very joy of my heart. Strengthen
me to do Thy holy will in love to the brethren. So
shall I abide in Thy love for ever.*

2. THE DIVINE SPHERE.

The disciples of Christ were to 'love one another.' As St. Peter says, 'Honour all men : love the brotherhood' (1 Pet. ii. 17), so St. John. This is a love of a higher character than can exist between man and man in the ordinary affections of daily life. This love is based upon a foundation of supernatural brotherhood, the participation of a new life in common which belongs to them all as the children of God, and separates them as such from mankind at large.

This love to the brethren as sharing the life of God will not diminish the regard which is due to all men as created in the image of God. In proportion as God is recognized in the one, so He will be also in the other. Nevertheless the participation of the covenant life as Christ's disciples in the power of the Holy Ghost must constitute a closeness of fellowship which far exceeds any that can be found in any ties of the mere outward nature. The love

which is due to God links together all those who are partakers of the Divine life in interests which are eternal.

This love is due to God in our brethren, whether they are living true to the Divine life themselves or no. As natural affection remains between brothers in the flesh, even in spite of outward unworthiness, so Divine love remains as an active power even towards those who come short of exhibiting the true discipleship of Christ. Christ Himself loves us in spite of our unworthiness. The law of His love necessitates a similar action on our part. We love God in our brethren.

This love, as it is the extension of Christ's redeeming love by the power of the Holy Ghost, has no tendency to lower the requirements of Christian brotherhood. On the contrary, it is an elevating principle which sheds its purifying influence on those who share it. It does not generate a Pharisaic pride, but rather develops such a sense of responsibility as makes all who know its dignity feel their own natural insignificance. The glory of such love belongs to the covenanted relationship, not to individual desert. The gifts of station, intellect, genius, belong to the transitory life. This life is eternal.

So does the discipleship of Christ mark men off from the whole world around them. As St. John says, 'We are of God, and the whole world lieth in the evil one' (1 John v. 19). How important, then, is it to recognize the supernatural reality of this discipleship! There is nothing in the world which can make up for it.

Alas, how little do we feel this great truth ! How easily are various charms of worldly delight permitted to enter into rivalry with the simple claims of Divine birth ! We shrink from letting the world know the stringency of our Christian separation. Too often are those who call themselves Christians content to let the world take a position of accidental comparison, measuring the external results of nature against those of grace, instead of rising above nature to cherish in themselves and in others the prerogatives, the responsibilities, the hopes, of the family of God. No wonder that the world does not recognize the glory of Christ in His disciples when they themselves are so apt to ignore it. It should be our wish for all men to know by our corporate love that we are Christ's disciples.

O Jesu, how dear Thou art to me, in all Thy members ! Yet would I love Thee more. Though our infirmities veil Thy covenanted Presence in us who are Thy disciples, nevertheless I would desire to feel that Presence more effectually within myself, and own it more truly in others. Teach me to love Thee and serve Thee in all the relationships of Thy mystical Body, that I may behold Thee and rejoice with all Thy saints to bless Thee eternally in the glory of the Father.

My son, in the love of thy brethren thou shalt learn to love Me, and in loving Me unseen thou shalt have the eyes of thy soul opened to behold My love to thee.

Most loving Lord, lead me ever onward in Thy love.

3. THE DIVINE GLORY.

The disciples of Christ are gathered together in this law of love in order that God may be glorified. We are called to the exercise of this supernatural love as a testimony to the transcendent power of Christ, by whose grace we are thus lifted up into a sphere of relationship altogether beyond the reach of nature. He rejoices not in the earthly greatness of His Church. He rejoices in the Divine life manifested within her, however insignificant she may be. Such is His filial love towards the Father, who sent Him to call out of the world a peculiar people to be His own delight.

If we are to love the brethren truly, we must love them not only because God is in them as He is not in others, but in order to glorify God. We are too apt to think of the Church as existing merely for our own salvation, and to forget that the Church is the Bride of Christ, predestined from all eternity, as the crowning glory of creation, to shine with the mediatorial presence of the Incarnate Son.

O Jesu, who deignest to be glorified in Thine elect, grant me so to cherish a devout love towards all Thy people, that I may look forward to the day of Thine appearing, then to behold Thine infinite perfections shining forth as the true life of all who have been gathered together as Thy disciples.

Look forward, My son, and let that contemplation strengthen thee to learn more and more of My truth. That love shall raise thee from the earth, quicken thee in holiness, and stablish thee in glory. My desire is to be recognized in My saints during their earthly pilgrimage, and to have them perfected in My holiness in My heavenly glory. Behold Me, how I am one with My saints and My saints are one with Me. The Spirit of My Divine wisdom teacheth them all things. Live thou in this law of love. So shalt thou be My disciple indeed.

Even so, dear Lord Jesu, I would love Thee more and more ; and growing in the experience of Thy love, I am assured that by Thy mercy I shall be brought to that fulness of love which cannot be known in time, for it is the joy of eternity.

MEDITATION XXI.

The Following of Jesus by-and-by.

Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards.—St. John xiii. 36.

1. THE DESIRE TO FOLLOW JESUS.

SIMON desired to follow Jesus, as if he would be nearer to Him by going whithersoever He went. We do not gain any nearness to Jesus by change of place. If the presence of Jesus is to be of avail to us, we must learn that Jesus is superior to all place. His local removal, His removal from all such presence as our senses can recognize, does not interfere with the reality of His nearness; for that, if it is worth anything, is Divine in its character, and we must feel the Divine power everywhere, if we are to profit by the human manifestation anywhere.

Simon could indeed say the words, 'Thou art the Son of the living God,' but he had not yet risen up to the fulness of their meaning. He felt as if, when Jesus went away, he would be left in this world alone. The greatness of his love made him feel how vast the loss would be if Jesus were withdrawn, but his understanding did not yet rise to acknowledge the infinity of the Divine love wherewith

Jesus would still act towards him as truly when He was gone as while He was visibly at hand.

Jesus was going to a glorious struggle. Simon longed to share in that struggle that he might have part in that glory. He did not understand the intensity of the struggle which had been going on. Jesus had glorified the Father already. Now He was going to be glorified by the Father. Simon must glorify God upon the earth. Otherwise he could not follow Jesus to the glory of heaven.

He desired to follow Jesus, because he knew neither the Divine glory of Jesus, which no limitations of place could affect, nor the feebleness of his own human nature, which required to be transformed ere he could share in the glory into which Jesus was entering.

So he asked Jesus whither it was that He was going. He felt the going away, as if it were a wrench to earthly companionship. He did not know its power as opening to him the sanctuary of God.

‘Lord, whither goest Thou?’

How we need to have this question answered in the full demonstration of God’s Holy Spirit! If by going away Jesus could leave us, then, indeed, His staying with us would be a matter of little moment. But He goes away in order that we may learn that He does not leave us. He wants us so to lay hold upon Him that we may recognize His Presence when He is gone, and find its Divine power only the more manifest by the withdrawal of human tokens. He goes away, but He leaves not us. He goes

away, and we must be careful that we leave not Him.

Peter had yet to learn the Divine Presence of Jesus independently of human visibility. The eye must learn to worship Him unseen, ere it can find its joy in the beatific vision.

O Jesu, I know Thou wilt not leave me. Though Thou mayest at times withdraw Thyself from me so that I no longer feel those sweet communications whereby Thou makest Thyself manifest, yet have I no need to follow Thee in order to recover them. Rather must I look to Thee in the fulness of faith, so that when Thou showest Thyself again, I may better be able to profit by Thy communication. Never art Thou absent so as to fail of Thy power. Help me to cherish Thy secret Presence so as to advance in Thy love.

My son, thou hast indeed no need to leave the place assigned thee in order to be with Me where I am going. I have united thee unto Myself by a bond which no distance of space can burst. I lose not My hold on thee by going away. Lose not thy hold on Me. Lay hold upon Me with a grasp of faith which no outward removal can destroy. So shalt thou find My presence effectual for all the needs of thy soul.

Yea, Lord Jesu, woe is me that my faith is so feeble. Increase my faith until it correspond with the infinity of Thy love. So shall Thy love be my joy for ever.

2. THE PROHIBITION.

The eager soul wonders that it is not allowed to follow Jesus in the ways which it desires. It wonders where Jesus can be going. It looks to find some higher form of service by going forward along with Jesus than is attainable by abiding behind. Yet would it take its pride along with it in thus hastening after Jesus. It does not realize that it must stay behind until the pride has been put off.

Pride simulates love amidst the darkness of the natural heart, and we often seek to gratify ourselves when we think we are wanting to do some great thing for Jesus.

‘Why cannot I follow Thee now?’

There is nothing to prevent the following. Only we cannot yet follow thither whither He goes before. We must be content to follow Him in the steps of earthly life. Enough for us to know that Jesus has trodden where we tread. To despise the way by which He has already gone, because we want to follow Him in some paths which seem to imply a higher form of service, shows that we value the form of service more than the companionship. Rather let us be content to walk through the valley of the shadow of death, and see it lighted up with the brightness which shines from the footprints where He has preceded us.

Do we want to know where Jesus is going? We must not think we can learn by the hearing of the ear. The pathway of His triumphant life, when

He leaves the world, is but the continuation of that life wherein He lived while He was here. There can be no break in His moral progress. Our life must be developed, as it were, upon the same law of curvature as His. We cannot take the extended flights of His glory unless we have followed along the narrower limits of His humiliation.

We are not to doubt His call to follow, but we are not to think we can omit any of the steps which He has taken. 'Follow thou Me.' He does not say, 'Come to Me by some shorter way,' but 'Follow Me with exactness.' If we are in the way, we shall be sure to arrive safely at the end; but if we think to make the way shorter, we shall find that our impetuosity turns to our destruction.

O Jesu, help me to follow Thee now where Thou hast called me to follow Thee, and strengthen me to follow Thee to the very end, that whether I see Thee or no, I may have the light of Thy truth for my guide. Thou hast promised that they who follow Thee shall not walk in darkness, but shall have the light of life. I am content. I know truly that if I were to seek to be with Thee where Thou art, and not to follow Thee, then would the very light of Thy Countenance be my death instead of being my salvation.

Thus must thou follow Me, My son, in the way of humility, penitence, and faith. If thou follow Me fearlessly amidst much outward darkness, thou shalt behold My face hereafter with joy, and I will welcome thee to Myself, sitting upon the throne of the Father.

Wonderful is Thy goodness, gracious Lord, whether Thou call me to follow Thy footsteps here or there. O seek Thy servant, for I do not forget Thy commandments. Thou seekest me that Thou mayest glorify me; and I would seek Thee, that whether in earth or in heaven Thou mayest glorify Thyself in me. I know not what Thou hast in store for me; but I know that in whatever way Thou callest me to follow Thee, Thou art leading me to learn more and more of Thy changeless love.

3. THE PROMISE.

‘Thou shalt follow Me afterwards.’

How little did the Apostle know what this involved! So with ourselves. How little do we know how God would have us attain to the accomplishment of our hopes!

How vain would have been a momentary struggle ending in a speedy death! Yet this was all that Peter could imagine. There was to be a long and weary life of Apostleship, ‘feeding the sheep and the lambs.’ He had to learn that, after all, the waiting-time was only ‘a little while;’ but it was necessary that there should be this suffering, weary and lifelong to the natural man, though but ‘a little while’ to the illuminated heart of faith. Then would ‘the God of all grace who called’ His servant onward ‘to eternal glory in Christ, perfect, stablish, strengthen’ the faithful follower (1 Pet. v. 10).

During all his future life, how would this promise encourage the Apostle! Truly his natural heart

knew not as yet what such a promise contained. It was enough for him then that it gave him assurance of being able eventually to give evidence of his faithfulness. He would gradually come to know something of the 'whither,' the infinite glory, and of the need of grace in order to obtain it. Now he would take the promise in its lower aspect, as an assurance that the prohibition was only temporary. So do Christ's promises meet our needs according to our capacity of appropriating them, and then expand before us as our spiritual understanding develops.

We must, indeed, learn to accept all the delays which Christ appoints, assured that, when the time comes, the issue shall be far more than we can anticipate.

'Whither?' That question could not be answered as yet. The mind of the Apostle was not illuminated so as to be able to understand any answer that Jesus could have given.

'Why not follow Thee now?' That question could not be answered until the 'whither' was known.

'Thou shalt follow Me afterwards.' That promise was more than any answer. It prepared the way for the answer. The Apostle would learn to wait in the assurance of being eventually taken at his word. Meanwhile he would learn to take the words of Jesus in their Divine measure.

We need not know the future. We can leave it for Jesus to work out as He knows to be best. Blessed is our ignorance if it makes us wait humbly and faithfully upon His knowledge!

O Jesu, as Thou didst promise to the Apostle, so also assuredly dost Thou speak with words of holy promise to each one of us according to our measure. If Thou dost hold us back from what our eager hearts forecast, Thou wilt train us for far more than our dull hearts can anticipate. Purge away the eagerness of nature. Raise us out of the dulness which makes us so slow to correspond with grace. The end shall be worthy of Thyself. Only strengthen me so that when the end shall come I may not fail.

Doubt not that I will be with thee, My son, to strengthen thee. Follow Me and all shall be well. Be not impatient to arrive at the end. I am going to the Father. Thou must yet a while remain on earth. Only be diligent to follow Me step by step. When thou hast attained the needful conformity to My likeness, then shalt thou have thy proper position in My kingdom.

O merciful Jesu, strengthen me continually, lest I faint by the way. I ask not that the way be shortened. Only give me grace that I may persevere unto the end.

MEDITATION XXII.

Satan's Antagonism.

Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat : but I made supplication for thee, that thy faith fail not : and do thou, when once thou hast turned again, stablish thy brethren.—St. Luke xxii. 31, 32.

1. SATAN'S PERSONAL HATRED.

JESUS lifts up the veil of another world, and shows us Satan crying out now against the people of Christ, as of old he pleaded with God against Job. But now, as of old, Satan can do nothing without God's permission.

He hates the Church because it is the Body of Christ, just as Job was a chosen type of Christ. The world would not have such bitter enmity against the Church if it were not for the inspiration of Satan. We are never, therefore, to be surprised at opposition which we meet with. If the world could only estimate the action of the Church by worldly motives of self-interest, it would recognize the religion of Christ as the most beneficial element of social existence. 'Many good works have I showed unto you from My Father. For which of these works do ye stone Me?' (John x. 32). So Jesus spake of old. The same words are applicable now. Nevertheless, the world cannot act against the Church without the permission of God. This must be our

great encouragement. Satan may enter into the heart of the world, but God holds its hand. It is for us always to live with security in the confidence of the Divine superintendence.

Satan will hate the Church most, just in proportion as she is true to Christ. This is true of every age and place, as well as of every individual.

Satan seeks also to enter into every heart, just in proportion as he finds it given to Christ. If he finds it 'empty, swept, and garnished,' he comes to be its occupant. Jesus must be constantly cherished as the personal occupant of the heart, dwelling within us by the power of the Holy Ghost. No garniture of religion, morality, or piety will keep Satan out, if there be not the personal fellowship of his great Conqueror.

He seeks to sift the Church as wheat. If our religion has the virtue of Christ's personal presence, with the fruitfulness of grace, then Satan cannot claim us. We shall be found as the 'corns of wheat.' If there be not this presence, then are we but as the chaff, which must be burned with unquenchable fire.

Satan cannot bring himself to believe in the supernatural virtue of the saints, the fruitfulness of grace. He is therefore continually trying to suggest worldly motives, both to accuse the Church and also to corrupt it. As Jesus has given supernatural love to be the test of His true disciples, so Satan seeks to make natural self-seeking and mutual hatred the evidence of his claim over those who are marked out as Christ's disciples.

We are not to wonder if those who are not living in the faith of Christ have less temptation than the members of the Church. 'He that believeth not is condemned already.' Satan does not seek to prove the unchristianity of those who are not Christians. He does not hate those who do not profess to love Christ as their Redeemer. Though they admire Christ as a Man, yet Satan is well pleased if they do not look to Christ as God the Saviour. 'The tares are the children of the wicked one' (Matt. xiii. 38).

Judas was not found worthy. Satan sought to show that the other Apostles were equally worthless. Jesus kept them 'in the Name of God,' 'making manifest God's Name to them' as a supernatural power of grace (John xvii. 12, 6). Judas did not keep the Word, and so he perished. So must all perish in this sifting who do not keep the Word of Christ as a substantive, supernatural power of fruitful life within themselves.

We must not complain of being sifted. We must keep the grace of Christ so that we may be secure as the true wheat.

Satan shakes the external fabric of the earthly Church, in order to shake out of it that which is not worthy of the garner. God permits him to shake it, in order that the things which cannot be shaken may remain (Heb. xii. 27). When our earthly discipline is over, Satan can shake no more. The Church, which is gathered out of the world into the safe keeping of Paradise, can be shaken by him no more.

O Jesu, whatever troubles come upon Thy Church, grant that I may never be separated from Thee. Let Thy grace be manifest in my steadfastness.

My son, it is only in the Name of the Holy Trinity that thou canst be safe. Alas! by the loss of spiritual discipline in My Church many souls perish, but thou must abide in the shelter of grace. Though external discipline be lax in these later days, thou must be the more strict in watching thyself with spiritual discipline. If thy will be true to Me, thou shalt keep thyself by My grace, even though the web of external discipline be sadly broken. Heed not what Satan says while he seeks to destroy thy confidence, but abide secure in the shelter of My promises, and keep the substance of My grace.

Lord Jesu, indeed Satan is continually assailing me: but Thou knowest his temptations, Thou knowest my danger, Thou knowest my love. Keep me evermore, that whatever may come upon the earth I may still be found in Thee.

2. CHRIST'S INDIVIDUAL INTERCESSION.

Satan assails the people of Christ promiscuously. He was anxious to shake out of the covenant of grace the smallest as the greatest. He hates each, and all by reason of the love of Jesus. But Jesus loves His saints with an individual love. What He says to Peter, He says to every one in particular: 'I have prayed for thee.' His promises extend from the one

to the many, as in the case of Nathanael (John i.), and again of Peter himself (Matt. xvi.). His prayers, pledged to the many, are particularized for every one. He knows the individuality of our need. He watches so that 'not one may be lost, save the son of perdition' (John xvii. 12).

What joy we ought to gain from knowing the individual love and care of Jesus! We do not rely merely upon the strength of a universal benefactor, but upon the personal regard of One who is always watching us, and identifies His own interests with ours. The infinity of His glory does not raise Him out of the personality of His relationship towards ourselves. Whenever we are in any trouble, public or private, we must take these words home to ourselves, 'I have prayed for thee.' The trouble is of Satan. The loving care is of Christ. He has done all that was necessary for us. He prays that we may remain true to him. 'That thy faith fail not.' His love must waken our love; not the mere faith in the sufficiency of His power to save, but faith which worketh by love. As our faith knows His power to be the power of love, our faith must rise to love Him in return.

O Jesu, when the enemy assails me, let the remembrance of Thy prayer draw me to Thyself. Thou didst suffer, that by Thy suffering Thy prayer might be efficacious according to the fulness of Thy merit. Strengthen me in my temptations, that my suffering may turn to Thy glory, according to the fulness of Thy grace.

O My son, My prayer for thee knows no limits but the suffering which I have borne for thy sin, and the predestination of glory to which the Father has called thee in My kingdom. In every prayer that thou dost utter, seek to recognize the voice of My intercession giving power to thy words. Let My prayer teach thee to pray. So shall My grace strengthen thee to conquer. So shall thy faith become triumphant, and be the more glorified as thou hast the more been tempted.

Sweet is the consolation, blessed Jesu, which Thy prayer must bring. The prayer which Thou hast uttered for me while Thou wast suffering cannot fail of its effect until those sufferings have lost their merit! No! Thy prayer is, indeed, eternally effectual in the love of God. How can I fear what the powers of the enemy may do, when I hear Thy voice ringing within my heart? The gracious power of that holy melody holds me entranced with the Divine love wherein Thou callest me to dwell. O let the ear of my soul be ever open to this Thy loving voice, and let my lips breathe words of prayer attuned to this Thine all-prevailing intercession. In the power of Thy prayer let me look up to do the Father's will, and I know that the Father's love shall strengthen me according to Thy prayer.

3. THE MUTUAL ENCOURAGEMENT OF THE FAITHFUL.

The experience of God's love in drawing us back to Himself when we have fallen must help us to show sympathy towards others. Christian sympathy is no

mere human sentiment. It is itself the offspring of grace, and it acts with grace as its life, so that it uplifts with heavenly power all to whom it is given.

Our knowledge of our own past sin, if we be truly penitent, cannot but make us tender in our judgment of others. We cannot expect that they shall be exempt from infirmities under which we ourselves have fallen ; or, if not the same, at any rate such as are equally to be deplored. Yet with how much joy can we show to them the goodness of God when we have found its power acting in our own hearts so as to form us anew unto holiness !

Whence was our weakness ? It was in our turning away from Christ, denying Him. How are we to strengthen our brethren when we have turned back again ? We can only strengthen them by the strength of Christ wherein we have been ourselves renewed. Experience of our own weakness must generate sympathy for all that are compassed with the like infirmity. Consciousness of the strength of Christ renewed within us must make us principles of strength to all our brethren, for that strength cannot be confined in its operation within the limits of our own personality. It must go forth in boundlessness of influence towards all who are capable of receiving it.

As Christian life is love, and love is the test of discipleship, so the exercise of love must be evidence of returning to Christ when in any way we have denied Him. The turning to Christ is not the mere turning towards Christ so as to look to Him, but the entire self-surrender of the soul to Christ, so as once

again to be one of His disciples. This involves the acceptance of His Divine power, making us conformable to Himself by the communication of His renewing Spirit.

There can be no selfishness in true conversion to Christ. To seek even our own spiritual good is to fail of turning to Him. We turn to him by the transformation of our whole being, so as to abide in His love, and exercise it towards others. This necessitates our losing all thought of ourselves, so that we henceforth belong to Him, and He will act within us as He pleases. He must henceforth be the controlling principle of our lives. We sinned, perhaps, and denied Him because we were content to live *for* Him. When we are really turned to Him, we learn that we cannot live for Him unless we live *in* Him.

It is not enough for us to have a conversion of heart to Christ, however sincere, and even though it be manifested by great devotion of outward zeal and activity. A true conversion to Christ implies a change of nature as well as of heart; such a change as can only be accomplished by the power of the Holy Ghost communicating the Divine nature, or, if we have already been regenerated, making the Divine nature manifest in sovereign control within us. Such conversion does not make us merely servants of Christ, for there may be much self-seeking and much pride in the best of servants. If it be such conversion that we as little children learn to rejoice in the kingdom of heaven, then we must live for Christ as the Father of our spiritual

life. So must we lose all thought of individuality, and recognize the Communion of Saints as constituting a brotherhood. 'God is our Father, and all we are brethren' (Matt. xxiii. 8). One servant may be better than another. No son can be more truly a son than any of his brethren. 'The servant abideth not in the house for ever: but the Son abideth ever' (John viii. 35). In a true conversion, therefore, there must be a recognition of the Divine Fatherhood against which we have sinned, and to the acknowledgment of which we must return. 'When thou art converted, strengthen thy brethren.' Love to our Father is not an individualizing separatist principle, but a uniting and elevating principle. The individuality of experience is a witness within us to the community of the grace whereby we live. Whatever gifts we receive from our Father, we receive not for ourselves alone, but in order that we may strengthen our brethren.

Jesu, how great is Thy love, looking upon me in my sin not to scorn but to recall me! Grant me so to drink into myself that love which Thou givest, that I may live in its power and act according to its truth.

Turn unto Me, My son, and thou shalt find Me ever ready to welcome thee in the embrace of My love. By denying Me thou hast lost thyself. By denying thyself thou shalt find Me, and in Me thou shalt find life and strength. Thou canst find life from no other. Seek that life which is from Me, and live in and for Me, and for all My members; for they are thy

brethren, partakers of the life which I have given. I have loved thee. Live in this love. So shalt thou be My disciple.

O gracious Lord, the more I act in this love, the more shall I find its power. Let every act of my life on earth tell that Thou hast loved me. So shall Thy welcome in eternity bind me to Thyself, that I may truly love Thee.

MEDITATION XXIII.

The Boast of Pride.

Then saith Jesus unto them, All ye shall be offended in me this night : for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am raised up, I will go before you into Galilee. But Peter answered and said unto him, If all shall be offended in thee, I will never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter saith unto him, Even if I must die with thee, *yet* will I not deny thee. Likewise; also said all the disciples.—St. Matt. xxvi. 31-35. (Parallel passages : St. Mark xiv. 27-31 St. Luke xxii. 33, 34 ; St. John xiii. 37, 38.)

1. HUMAN IMPULSE.

SIMON was ready to lay down his life for the sake of Jesus. He thought he was offering much. He knew not that he was asking more. To lay down the earthly life and follow Jesus was to enter into the heavenly life whither Jesus was going. It was not fitting that he should have so great a reward as yet. He must learn that laying down his life was indeed a privilege and not a venture, ere he could follow to the life beyond.

He thought it was some enterprise of human daring in which he might show his devotion to his Lord. There was nothing he would not give up. He knew not what it was to give up himself. Jesus must go away, and Peter must find himself left awhile alone in this outer world, in order to learn what the self was which he had to give up. Human daring belonged to that world which he had to give

up, and he could not thereby win the glory of the world to which Jesus was going, nor perform its acts.

Jesus must go forth alone. Peter must be left alone. So should Jesus win for him the glory. So should he learn his own great need of it. To prison and to death with Jesus! How could that be? To go with Jesus is to escape from prison and go forth to life! This Peter did not know as yet. He looked forward to a kingdom where Christ should reign, but it was for this world. He was ready to undertake anything for Jesus. He must learn to let Jesus do everything for him, and learn also that no weakness could be so great as to mar the security which the power of Jesus gave.

O Jesu, how my heart longs to do some great thing for Thee! Yet I know I am not worthy. I must come to Thee by dying to myself before I can be fit to die along with Thee. Though I could give up everything to Thee, yet would all be worth nothing in Thy sight unless I had learnt that all was nothing, and that I must look to receive everything from Thee.

My son, thou hast spoken truly. I, thy Creator, can receive nothing from thee unless thou dost first of all acknowledge that it comes from Me, and cannot minister to life save by My power. Thou art in bondage and thou art in death, if thou art not with Me. Whithersoever thou goest in My companionship is liberty and life.

Most holy Jesu, blessed be Thy Name. I care

not for the freedom which the world can give. My only desire is to be bound by the chain of Thy love. I seek not life in this lower world. I long to die to it, that I may live with Thee.

2. HUMAN BOASTFULNESS.

Peter thought that he could venture everything for Jesus. He knew not the weakness of his own heart.

Alas! the heart which is bold to brave the world for some worldly object is not bold when the object is a heavenly one. In truth, when the object is a worldly one, though it be noble and outwardly good, it does not eliminate the heart from the worldly sphere of action. Whatever worldly powers oppose, there is still a worldly element of power to sustain.

Not so is it when the heart would do and dare anything for Jesus. Then the world is on one side. Our bodies cannot fly. Our hearts cannot break from the world's attraction and follow Jesus in the purity of His heavenly glory. Peter's boast was not beyond his will, but beyond his power. He did not know what unreal words he was uttering. The sentiment was felt in its reality, and therefore the weakness of nature was not conscious of the unreality of its protestations.

'I am ready.' So he thought, not knowing that he could not be ready unless Jesus had given him the power. No; in natural strength he could not follow Him who is the Lord of nature. He might as well attempt to lift up a mountain and follow the

setting sun towards the west. He must learn that he belonged, after all, to this lower world. To associate himself with the Lord who came from heaven was an idle boast, which could only end in his overthrow. He could not be ready until Jesus had clothed him with this necessary power. Then should the promise be fulfilled. He should follow Jesus afterwards. Now it is in mercy that the permission is withheld. He may be eager, but the flesh is weak. The first thing necessary, if he would follow Jesus, is that he should put aside this boastful pride. When he has learnt humility, then shall he indeed be exalted.

How does Jesus in like manner hold us back from things which we desire, even though we desire them with a view to His glory! Jesus holds us back because He desires to be more truly glorified in teaching us His love.

Lord Jesu, Thou knowest how I desire to follow Thee, to fight for Thee, to suffer for Thee, to die for Thee. Thou knowest, also, the weakness of my nature; so weak that I cannot rely upon it even for a moment. Give me that which I need, the strength that I may do Thy will, whatever it be. O let me not act in my own weakness, for indeed I must fail if I seek to do my own will, whatever it be.

Wait upon My guidance, and thou, My son, shalt find that I will not suffer thee to fail. The more thou dost distrust thyself, the more will I strengthen thee. Only thou must listen

to Me as well as look to Me. Thou canst never be ready in thine own strength to do thy will for My glory, but thou must be prompt to accept My bidding, and I will give thee success. I will never give thee a command without giving thee the power, but thou must take care not to venture on anything without waiting for My command.

Most loving Jesu, again and again have I resolved to do many things for Thee, and again and again have I failed. I have not kept my resolutions. Henceforth shall my resolutions be offered to Thee only as prayers. Whatever I resolve upon, if it be according to Thy will, speak Thou the word. So shall I be enabled to do what is beyond the power of my unsteadfast nature.

3. HUMAN SHAME.

‘Before the cock crow, thou shalt deny Me thrice.’

Our Lord seems to have given this warning twice. At the table, when Simon desired to follow Him immediately, He warned Him of the coming fall. This is narrated by St. Luke and St. John. On the other hand, the two prior Evangelists apparently relate words out of the conversation which took place after they were risen from the table. At that later time, our Lord warned them all upon leaving the room that they would be scattered and leave Him alone. Then it would seem that Simon again asserted himself with confidence. ‘Though all men shall be

offended because of Thee, yet will I never be offended. Though I should die with Thee, yet will I not deny Thee.' He does not now speak of 'following,' but he cannot think of being untrue.

'Likewise also said they all.'

This conversation might naturally be suggested by the words which St. Luke records, although he only speaks of Peter's earlier impetuosity. Our Lord had told them, if need be, to buy a sword. They understood this in its literal meaning. They might well then look forward to an outward scuffle. And our Lord would reprimand them for their reliance upon themselves. We can well understand His solemnly speaking to Peter in the same words which He had used but a few minutes before. Indeed, He emphasizes His warning by specifying the particular cockerow. Probably the first cockerow was already past. It was before midnight. There were two cockerowings remaining. It was before the second of these crowings, about five o'clock in the morning, that Peter would so grievously fall.

A short time before they had each of them been anxiously asking, 'Is it I?' Now they are admonished that although one had gone away from them as a traitor, they would all be put to shame. This was a matter of prophecy: 'I will smite the Shepherd, and the sheep of the flock shall be scattered abroad' (Zech. xiii. 7).

O miserable shame of fallen humanity! And yet, in spite of all God's gifts of grace, how must our own heart testify to the same disgraceful feebleness of will, making us untrue to Christ in the midst

of the world! How universal is this feebleness! And yet the weakness of others does not make the shame less for each one of us in particular, nor the consequences of our cowardice less terrible to ourselves. Jesus is not injured by our disloyalty, but we ourselves must perish by forsaking Him!

Jesu, have mercy upon me! How oft do I desire that I could die for Thee or do some great thing for Thee, and yet I shrink from living for Thee and doing those small things for Thee which are within my power! The world, the flesh, and the devil—how easily and by what small means does each one of these mine enemies drag me away, so that in deeds I deny Thee! Truly I have gone astray like a sheep that is lost. Nevertheless Thou hast sought me out. O dear Lord, seek me still! O seek Thy servant, for I do not forget Thy commandments.

My son, thou must feel the shame, the burden, of thy cowardice. Thy nature desires a good which it has not got. Boast not thyself because of the goodness of thy desire, but humble thyself because of the feebleness of thy will. I have warned thee that thou canst not follow Me beyond the grave, though thou seek for Me. Seek Me in the lowly acts of this present life, and thou shalt find Me. I came down to earth to draw thee unto Myself. Seek Me in the obedience of faith, and I will strengthen thee more and more.

O Jesu, great is my shame by reason of my sin!

*Give me grace to humble myself as my sin deserves.
Give me that shame which bringeth glory and grace.
Indeed, I am such a sinner that I cannot but deny
Thee unless Thou help me. O let me cling to Thee
as a Saviour, for in the almightiness of Thy love
Thou canst not deny them that seek Thee.*

MEDITATION XXIV.

The Discipline of Difficulty.

And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet : and he that hath none, let him sell his cloke, and buy a sword. For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors : for that which concerneth me hath fulfilment. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.—St. Luke xxii. 35-38.

1. SUPERNATURAL REMEMBRANCES.

THE Apostles had been sent forth by Christ under a law of poverty. They had a promise that God would supply all their outward need. God had abundantly fulfilled this promise. Though they had neither purse, nor scrip, nor shoes, they had lack of nothing.

This remembrance was always to be present to them. Whatever the future might be, they were to remember the sovereignty of God, who had supplied all their wants and could supply them still.

God interferes for the protection of His people when He sees it to be good for them. He will always give what His work requires. He has no need of outward co-operation. The hearts of all men are at His disposal. The people will ever be willing to contribute to His work in the day of His power. As He has done in time past, so He can do still.

Thus must we, in these last days of the Church,

look back to early times, and think how God wrought wonderfully with primitive saints, giving them the gifts of many miracles, and enabling them to gain the victory over the world without adequate resources for the external requirements of such an enterprise.

This remembrance must fill us with confidence in His power to supply our needs at any moment, however great our necessities may be. We are tempted sometimes to despond, as if God's work in the world were hopeless. But no! We have heard what He did in the times of old; and 'this God is our God for ever and ever: He shall be our Guide unto death.'

We cannot do the work of God unless we have a constant sense of His almightiness, not as an abstract truth to be acknowledged in a creed, but as an active power, which we must recognize as belonging to our Father, whether He exert it for our support or no.

The truth of God's omnipotence is not to be accepted as a reality when He interferes by miraculous manifestation, and to be forgotten as a dream of the past when such manifestations are withdrawn. We must be so constantly looking back to the past as to feel that the support and strength and victory which God gave to His Church in the days of the martyrs is with us still, and that God could exert it if He chose, and would exert it if there were not some good reason for His holding back. We are not to think that the hindrances of the present day are thwarting the work which God desires to have perfected in the world. We must remember that

He can show forth His power whenever He pleases. His power, so triumphant in the past, was not exhausted by that primary outburst of display. That omnipotence belongs to Him still as truly as ever. It belongs to us as being His children. We may have to be as though we had it not, but the life of faith consists in continually bearing it in mind. We are to be looking for its display, not discontentedly, as if God were hindered from bestowing it, but with filial cheerfulness, acquiescing in the period of withdrawal as readily as in that of manifestation. We must not go forward in a dull spirit of resignation as if we had it not, but in a joyous consciousness that whether our Father prospers our work by such outward providences or no, the power belongs to us, and will be asserted on our behalf when our work is done, whether or no it be found attending us in the execution.

O Jesu, Thou art the Almighty Word of the Father, and Thy Word must accomplish what Thou pleasest. We have, indeed, heard of the glory which Thou gavest to saints of old when all the powers of the world were ranged against them. Help me to act in the sense of Thy power. If Thine almightiness be not manifest in my actions, let it be manifest in my heart.

Yea, My son. So shall it be if thou wilt look to Me. To the world it may seem that thou art left. Think not so. My almighty power is operative within thee, even though thou see it not with the outward eye. It is not a power of nature for the purposes of nature.

It is a power above nature for the purposes of grace. If thou lose the remembrance thereof, then dost thou fail of its power; but if thou acknowledge its truth, thou shalt find I have done more for thee by withholding the manifestation than would have come by any outward marvels which I could have wrought in order to facilitate thy plans.

Lord Jesu, Thou art the same yesterday, and to-day, and for ever. I know Thou art almighty. I desire to rest with faith in Thy power, for I know it is the power of love. Better thus to rest, than with unbelieving haste to awaken the manifestation of Thy power in Thy justice coming forth for the destruction of the unloving.

2. NATURAL NECESSITIES.

When the Son of God came into the world, He came to take upon Himself our infirmities and feel our needs, although He was free from our sins. So when He sent forth His Church into the world, He sent her forth with all the weakness of the flesh.

The continuing weakness of the Church did, indeed, serve to make the more conspicuous those supernatural radiations of Divine life which He vouchsafed to grant unto her. Her life was a life of real suffering. Her progress was an advance in which she had to encounter real difficulties. Although the kingdom which He covenanted to give to His Apostles was a heavenly kingdom, yet they would need all those natural resources which

belong to a society springing up by natural means in the world. 'Now, he that hath a purse, let him take it, and likewise the scrip.' Their work was, indeed, to be a supernatural work, but their life was not to be a charmed life. The world would not be ready to give them all they wanted, however great might be the heavenly promises which they presented to the world.

More than this. The world would hate them, as it hated Christ. They would need a sword to meet the world. The Church was to be militant here on earth, although it uttered the message of peace.

Our Lord sets before His Apostles the earthly conditions of that service which they would have to carry out when He was gone.

'He that hath no sword, let him sell his garment, and buy one.' In these words, as upon other occasions, He passes on to the spiritual aspect of their life which the spiritual ear might recognize. As upon the former occasion, when He spoke of leaven, the Apostles take His words in their mere earthly sense. 'The garment' was the flesh which they were to sell in order to buy for themselves 'the sword' of the Spirit. They, on the contrary, looked at the two swords which they had, and they did not let their hearts rise to the higher consideration.

We must learn amidst outward necessities to rise to a sense of our heavenly calling. The words of Jesus are spoken for those who have a heart to enter into His spiritual purposes. It were in vain to explain the spiritual character of the sword that

is needed when those who are addressed have not a hand ready to wield the sword of the Spirit!

As we meditate upon the words of Christ, contrasting the present natural necessities of His Apostles with their previous superiority to such necessities, we learn what is so needful for us in the present day. We are not to be surprised because we do not see the Church advancing in the same supernatural energy which there was in the early days. Her mission was to be accomplished amidst human weakness and in despite of human antagonism. That naturalistic condition in which we find ourselves was not unforeseen by Christ. He warned us of it in order that we might not cast regretful eyes upon any days of the past, as if they were better because God seemed to be interfering with continuous tokens of His Presence. The higher fight is the fight of those who have to meet the world with the weapons of faith, encountering the world's scorn, and seemingly bereft of all heavenly superiority.

God leaves us thus in order that we may learn patience and faith, and seal our witness with lives laid down for His glory, and yet apparently winning little progress by the sacrifice. We have to follow Christ, not in the glory of miraculous power shown forth so that disciples may believe on Him, but in the fellowship of His Passion, whereby He goes forth from age to age conquering and to conquer amidst the hosts of His enemies. 'An adulterous and sinful generation seeketh after a sign.' The Church has to perpetuate the sign of Jonah, dying

along with Christ, and looking forward to the third day of the Resurrection. It is not for us to be anxious to win the kingdoms of the world. The little flock shall share the kingdom which Jesus goes to win at the right hand of God. Here in this world our only glory is to die. Such is the mission of faith amidst human necessities. Were they removed, faith would cease to be. In proportion as we feel their greatness must our faith also rise up the more jubilantly in self-sacrifice.

So must we, indeed, sell the garment spotted by the flesh, and buy the sword of the Spirit, which shall be mighty through God to the overthrow of the hosts of Satan. The victory of the kingdom of heaven is over the heavenly powers of darkness. The world cannot be our rest, nor, if we could win it, could it be our reward.

O Jesu, blessed be Thy Name for all the difficulties which Thou dost permit me to meet. I know that Thou wilt give me deliverance. I look for Thee to bring the glory of Thy kingdom from on high. I seek not to find it here below.

No, My son. Those alone can know what My kingdom is who have felt for My sake the poverty of earth. They shall have the blessing which I have promised; but those who take the sword of the earth shall perish with the sword, and they who look for the assistance of the world shall find it fail them in the day of My triumph.

Holy Jesu, keep me close to Thyself that I may

follow Thee. Let me follow Thee to Calvary in the power of the Holy Ghost, and do Thou remember me when Thou comest in Thy kingdom.

3. CHRISTIAN OVERTHROW.

A sword was wanted. True, it was the sword of the Spirit which Jesus intended, but also the sword of worldly power would be raised against Him and His disciples. They must be prepared for persecution. God would leave them in natural weakness, and they would have to bear the hard blows of the world. This would call for all the endurance of faith.

This, however, was not to be to them any surprise. It was only the accomplishment of what prophets had spoken. All must be fulfilled to the very letter. 'The things written concerning Me have an end.'

As it was then, so it is now. We must not expect the Church of Christ to have a success which is at variance with what has been foretold respecting her. Many people think that there is a want of faith in doubting the success of the Church amidst the troubles of the last days. Yet, as a matter of fact, that eager, worldly hopefulness is only the spirit of Peter in which he said, 'That be far from Thee, Lord.' The true spirit of faith is to be ready to accept such trials and overthrows, while resting unmoved in the confidence that the coming of Christ will destroy the enemies of the Church when their triumph shall seem to be complete. As Christ

triumphed upon Calvary, so must we look for the Church to triumph not by any return of historical aggrandizement, but in the midst of a persecution verging upon extermination. Men must not despond, however terrible the trouble of any age may be. It calls for faith. God leaves His Church in human weakness externally, in order to prove His people whether they will hold fast the faith even when all outward tokens seem to be no more. It is faith amidst such feebleness which is what God desires, faith living unshaken because the faithful rise above what their eyes behold to rejoice in the eternal promises of God which are to follow shortly.

As it was with Christ, so must we look for it to be with His Church, a time of entire overthrow, ushering in the glory of the kingdom of the Resurrection. Blessed are they who endure through that time. We must learn to welcome it in humble self-distrust, relying upon God's mercy to keep our hearts safe if we look to Him. There must be the selling of the cloak and the buying of the sword. There can be very little doubt that the sufferings of the Church of the last days will very closely image forth the sufferings of Christ in His Passion and death upon the Cross. Our Lord, in this warning, calls us not to look for continuous supernatural deliverance, but to live in supernatural faith, that the work of the Spirit within us may be proportioned to the overthrow of all whereon the fleshly heart could rely.

O Jesu, help me to be steadfast in the power of

Thy grave, whatever may be the troubles that seem to threaten all around. I know that no victory of the world can be abiding, but I cannot win the victory of faith unless Thou strengthen me to endure all and to die to all.

My son, fear not by reason of any flood of ungodliness coming upon the world. Think not that thou canst hide thyself. Only in Me canst thou take refuge, but those who rest with their faith in Me unshaken by the taunting violence of the world, shall find the blessedness of the eternal victory, and shall have their portion with all My blessed martyrs in the heavenly city.

Even so, Lord Jesu. Though Satan be let loose, he cannot harm those whose life is hid with Thee in God. Surely it is safer to be hidden with Thee, however much the men of the earth may be exalted, than to rest upon any earthly necessity when the earth shall flee away from Thy presence.

MEDITATION XXV.

Divine Repose.

Let not your heart be troubled : ye believe in God, believe also in me.—St. John xiv. 1.

1. CALMNESS.

JESUS has been telling His disciples of much that might well cause them anxiety. They have heard previously of crucifixion and death awaiting Him at Jerusalem. Now it is evident that their worst fears are soon to be realized. He has brought plainly before them the fact of His having been betrayed by Judas. He has told them that Peter would deny Him thrice ere many hours were gone, and that they would all be scattered, while He Himself would be left alone. They would be left without any supernatural tokens of protection. They would need a sword amidst the violence of their persecutors.

Whether they looked to themselves individually and collectively, or to the world outside, or to God Himself, nothing could be more alarming than the prospect! And Jesus Himself would be with them no more! Neither could they follow Him!

Nevertheless Jesus speaks words of encouragement : ‘ Let not your heart be troubled.’

O what multitudes in every successive age have taken comfort from those words! They are the words of Him who said to the widowed mother, 'Weep not.' His disciples are now like that widow. He Himself, their only Stay, is on His way as it were to burial. All their hopes are shrouded in impenetrable gloom. Nevertheless, 'Let not your heart be troubled.'

The Divine calmness which they are to exercise is, indeed, the very law of their life. They cannot attain to be His disciples unless they can have their anxieties hushed by His bidding. All will be well if they can rise to the emergency. These words are not words of empty indifference. O that we could hear the voice of Jesus as He utters them! The tender tone of that voice would sink into the heart with a deep consciousness of the fulness of loving sympathy with which He read all their secret emotions.

Jesus does not speak to them as a Buddhistic dreamer, bidding them regard everything as an unreality. It is no proud stoicism to which He calls them. No unnatural resignation, such as the fatalist might preach. No desponding pessimism.

We may be sure that the voice of the Speaker, going forth to shed His Blood for them for the remission of sins, made each word to vibrate with sentiments the very reverse of all such miserable comfortings of earthly philosophy. His words were to strengthen them with power for action. Those accents told of wisdom, interest, sympathy, Divine love, hope enduring through all vicissitudes,

triumphant faith, and patient expectation. They must learn that this discipline of sorrow and outward failure was a necessary preliminary to the mysterious development of power which was awaiting them—that kingdom in which He had covenanted that they should reign with Him. As they passed through this overwhelming sorrow they would gain that experience which was necessary if they were to be capable of participating in the subsequent destiny.

The same bidding applies to us now. The same law of the experience of sorrow is as needful for us as for the Apostles; the same discipline of triumphant faith and Divine calmness.

Our Christian pessimism must be a tremendous consciousness of the evil of this present world, not only as a philosophical conception, but as a practical power from which there is no escape to any lingering shelter of a Paradise. We have to learn the repose of God in the calmness of death. The pessimism of the present is a gulf through which we have to swim, cheered onward by the supernatural optimism which makes the anticipation of another world effectual as an indomitable warrant of victory. The greatness of the natural anxiety is the very measure of the greatness of reposeful energy which hushes every fear, and still lives on in the infinite welcome of God.

O Jesu, let not my heart sink under any trouble wherewith the power of the enemy may seek to overwhelm me. Let my heart gain strength by the endurance of that wherein all natural hopes must die, so

that the eye of my soul may be quickened to gaze upon the glorious promises of Thy love.

My son, thy love to Me must be proved ; yea, it must be strengthened ; yea, it must be perfected by the endurance of evil in this present world. None can share with Me in My joy except in proportion as they have shared My sorrow. Let not thine heart be troubled, whatever may happen in the world. As I have died to the world, so must thou find Divine repose by dying to it in like manner. How sad is the lot of those who find any ease in worldly successes ! Let thine experience of worldly sorrow veil thee with a death-shroud towards all earthly things. So shall Divine light fill thy heart with a sweetness of holy calm which no earthly joy can equal.

Jesu, speak Thou in my heart. Thy voice shall calm me in all trouble. It shall transform the power of evil which would crush me into a strong assurance of peace which no vexation can disturb. Though I see Thee not, Thou seest me. Therefore can I rest secure in Thy keeping, even though all things fail, and repose amidst the evils of time in the love which is eternal.

2. BELIEF IN GOD.

‘Ye believe in God.’ ‘As ye believe in God, so believe in Me.’ This seems to be the true relation of the two clauses of our Lord’s command. The words of the original are capable of a four-fold interpretation, but this seems to be simplest,

and most consistent with the moral and spiritual truth of our Lord's teaching.

He would not call them to believe in God as they believed in Himself, for that would be really setting forth His created manifestation as more trustworthy than the Divine reality.

Neither would He bid them practise a double faith, believing in God and believing in Himself. Such a command would imply the insufficiency of believing in God. We are not to believe in God as an abstract object, and in Christ as a collateral object; not in God as an eternal object, and in Christ as a distinct object more available as being within the reach of our natural senses.

We are to believe in God with a supreme all-absorbing faith, and because we do so, we are to believe in Christ as the manifestation of His eternal love, not separate, collateral, instrumental, but identical, coessential, indissolubly one with Himself. The belief which we have in God will be the measure of our true belief in Christ. As God is independent of all outward circumstance, so are we to believe in Christ with an entire independence of all outward circumstance. The events of the world do not shake our belief in God. Neither must they shake our belief in Christ.

The duty of belief in God is a duty of religion acknowledged from the beginning. Abraham believed God, and it was accounted unto Him for righteousness. This duty of faith was acknowledged by themselves.

Now they must believe in Christ with a Divine faith. God has come near to them in Christ. In

Christ they are to approach God. In Christ they are to find God. In Christ they are to rise to God. 'This is life eternal, that they may know Thee the only true God, and Jesus Christ, whom Thou hast sent' (John xvii. 3).

They were not to think that when Christ was gone they had now no help remaining, save the abstract help which alone they could recognize in the previous dispensation of God's love. They were to believe in Christ as being unchangeably their sole reliance. He was going to the Father, not to lay aside the office in which He had cared for them whilst here on earth, but to exercise that office in a higher manner, being exalted to the right hand of Power.

Their consciousness of the Divine presence, power, companionship, guidance, love, was to find its realization in Himself. They must not allow any thought of God in His relationship to themselves which did not find its true utterance in Jesus Christ whom He had sent. He was, indeed, going to the Father in order to open the way into the holiest, that their belief in God might attain a consummation in Himself which it could not have before; not to put their faith upon a new basis, but to cheer and strengthen it by a new disclosure.

Jesu, Jesu, truly do I believe that Thou art come from God, and art ever one with God. Truly thou art acting towards us in all the infinity of the Father's love. Vainly should I attempt to think of the Father if in His glory I did not recognize Thee

as His only begotten Son, by whom all the purposes of His love are wrought out for us. Unfailing is Thy power upon the throne of grace. Without Thee I cannot draw near unto the Father, neither can I know Thy love save by looking up to Thee as living with the Father in the eternal unity of His truth.

My son, thy belief in God must be perfected by believing in Me. Without Me thou couldst know Him only as an external Power. Henceforth must thou know Him acting towards thee in Myself. Thou canst not know Me except as coming from Him; but thou must look up to Me with all that faith whereby thou dost acknowledge Him. If thou ever doubtest Me, thou doubtest Him. Believe not in Me with the earthly confidence of natural association. Believe Me with the firm security of the Word of the Father. From Him I came forth, and in Him I live, and to Him I return, and in His Name I act eternally, calling thee to receive the fulness of His gifts, that thou also mayest abide in His love.

Jesu, dearest Lord, Thine unchangeable truth must ever be my stay. In Thee the love of the Father shines forth for my continual support. Though Thou art gone from earth, Thou art more truly with us by Thy glorification than Thou couldst be in Thine humiliation. Here upon earth we behold Thee bearing our sin, but now at the right hand of the Father we look up to Thee, communicating to us Thine holiness.

3. BELIEF IN CHRIST.

Belief in God is the foundation of our belief in Christ, and belief in Christ is the outcome of our belief in God. Without Christ the belief in God would be inoperative. To believe in God, if only known as the Creator and Ruler of the universe, would bring no elevating power into our lives. It would not make us in any way superior to the world. Without the Divine Personal action towards ourselves as manifested in Christ, there would be nothing above the world which we could grasp so as to rise up to love Him.

Belief in Christ makes our belief in God a power capable of influencing our daily life. Christ makes God known to us in spite of the cloud of sin which had separated mankind from Him. Christ has revealed to us the personal relationship in which man, created in God's image, still remained as an object of the Divine care. Christ commended the Father's love to us, by coming at the Father's bidding to die for us. Christ gave us an example of the love wherewith man should seek the honour of God by self-sacrificing obedience. Christ recalled man from the ways of sin to the kingdom of heaven. Christ set before us the glory of another world in which we are to live with him, partakers of a joy which shall be abundant recompense for the bearing of the Cross. All the promises of God are given to us in Christ. In Him all the nations of the world should be blessed. The Apostles were to believe in Christ as firmly as they believed in God. Now that

He was being taken away from them they must cling to Him with their hearts, and show the reality of the profession already made in their name. 'We believe and are sure that Thou art the Holy One of God' (John vi. 69). 'Thou art the Christ, the Son of God,' 'in whom all nations of the world are to be blessed' (Matt. xvi. 16; Gen. xxii. 18).

As Abraham believed God when He gave announcement of the promised seed, so they are to believe in Christ, whom the Father hath sealed and sent into the world as the Object of that promise which cannot fail. He is the Seed of Abraham, in whom all the promises of God find their embodiment. He is the Son of God, in whom all the nations of the world are to find their life.

To believe in Him is to know ourselves to be secure in His benediction, as Abraham recognized the security of Isaac when he offered him up to die upon the altar, knowing that through that sacrifice Isaac would be advanced to a higher life, and would not perish by that stroke of death. Their faith must have a proportionate trial. As they believe in God, so must they learn to believe in Jesus, not as one of the prophets whom the fathers had slain, but as having in Himself the Divine life which no power of man could set aside. They must not let their heart be troubled, though He was going forth to die. In death they must learn to accept Him by faith as the Lord of life.

Most blessed Jesu, help me to take up my cross and follow Thee, not fearing what man can do, but resting

in the security of Thy triumph. Though all things round about me perish, still does Thy love remain. Help me evermore to believe in Thee and be at peace.

My son, if thou wouldst know My truth, thy faith must be tried in proportion to the fellowship wherewith thou wouldst share My promises. In every act whereby thou diest to the world thou shalt find some fuller revelation of My Divine glory, but thou canst not attain to know Me save by the discipline of faith in the overthrow of all those earthly things whereon thy heart relies. In them I manifest Myself to My disciples, in order that they may believe in Me when they are taken away.

O Lord Jesu, Thou mayest take everything from me, if Thou wilt take me unto Thyself. Whithersoever Thou goest, give me increasing faith that I may let all else go and cling alone to Thee. According to the greatness of my need shall be the greatness of the manifestation of Thy love. Whatever troubles overwhelm me, Thy Word shall be the stay of my soul.

MEDITATION XXVI.

The Father's House.

In my Father's house are many mansions: if it were not so, I would have told you; for I go to prepare a place for you.—St. John xiv. 2.

1. THE MANY MANSIONS.

THIS world of trouble is a land of exile. If we are the disciples of Christ, we can look for no happiness save where He is at home. He did, indeed, bear heaven within Himself while He was here; but He came to deliver us from the hand of the enemy, and the power of the enemy compassed Him round about on every side.

How apt we are to think of Him as if He had come to establish heaven upon earth! That was an impossibility. He came to gather us out of all lands, and bring us to that home which, although present within Himself, could not be communicated to others while He was here. His outer nature must be dissolved ere that inner joy could be revealed, and that heavenly power shed abroad.

His disciples were to believe in Him because He would bring them out of this world to share in the glory of that Sonship which was hidden within Himself. Without that Sonship there could be no admission to that home.

He speaks, therefore, of the many mansions in His Father's house. These mansions are not stages of advance belonging to a condition of pilgrimage, but chambers of permanent domicile where those who are called to be sons shall abide in the Father's house for ever. [The word is the same which is used afterwards, when our Lord says, 'My Father will love him, and we will come and make our abode, or mansion, with him' (John xiv. 23).] God makes His abode with us, even as He abode in Christ, that He may take us up to make our abode with Him.

The many mansions of the heavenly home are correspondent with the various forms of the indwelling Presence, whereby God has taken up His mansion with us in this our place of pilgrimage.

The various gifts of grace bestowed upon us in Christ shall each of them have their acknowledgment in the final acceptance of the Divine welcome. To believe in Christ is to accept the acts of His grace as pledges of that welcome. They give to us an individuality of claim, so that our life in Christ here upon earth shall have its full development, and be consummated in the eternal permanence according to the manifold bounty which we have each one of us experienced for ourselves.

The gifts of grace, the opportunities and privileges of earthly service, are chiefly hidden. The mansion which is meanwhile being prepared for each one hereafter shall be manifest to the eyes of all. There will then be no hiddenness, for there will be nothing to hide. The house not made with

hands shines with the fulness of the Father's splendour. The glory is not a vague diffused glory, but a glory appropriated to each of the saints as his individual portion according to the varied discipline of each closing life upon the earth. The house is one. It is the living house, the Body of Christ. That Body is extended in all the joy of the heavenly Jerusalem, showing itself forth in all the saints who, by admission into its substance, are being builded together for an habitation of God by the Spirit.

The mansions are, therefore, the perfected individualities of the saints. They are the lively stones of the heavenly fabric, the personalities that are gathered together in one. God dwells in them, and they in God. This house is the predestined consummation of God's creative work. All the work of all past ages has been tending towards this ultimate manifestation. Adam was formed in the image of God in order that this great development of the human race might be the mansion of God eternally by the operation of the Holy Ghost, by whom all are baptized into one Body, and made to drink into one Spirit, as this Holy Spirit infuses into them the Humanity of the Incarnate God.

The mansions are, therefore, as numerous as the multitude which no man can number, out of every kindred, and tongue, and people, and nation; but they are all organically one, having their principle of life from Christ, the Head over all. They are His Body, His fulness. To all eternity they have their proper work to do as members of His Body, retaining

their own personal individuality, but rejoicing in the unity of His Headship, while they carry out, according to the law of His wisdom, the will of the Eternal Father, who gives them unity of life by His indwelling.

Jesu, while I contemplate the house which Thou art building in the heavens, grant that I may yield myself up to the transforming power of Thy grace, so that I lose not my part in that holy city.

I will give thee all those gifts whereby thou, My son, mayest be perfected in Myself, that the Father may dwell in thee, and thou mayest dwell in Me with abundant joy. Envy not the portion of others, but live true to the vocation which I have given thee. I have called each one to his own special position, and not one of the members of My Body shall fail of the glorification which I have provided.

Jesu, Son of the Father, all glory be to Thee for Thy goodness. Truly do I love the place where Thine honour dwelleth. O make me meet for the glory of Thine house, that Thy light may shine forth in me upon the earth, and I may be builded into the city of light for evermore in heaven.

2. ACCEPTANCE FOR ALL.

There is a resting-place in the heavenly home for all. The welcome is not limited to any special class of disciples. If it had been necessary that they should belong to any special class, Jesus would

have told them. All who seek shall find. Of course they must seek according to the terms of the covenant, but there will be none excluded by any arbitrary distinction.

If any particular form of life had been necessary in order to secure admission, may we not believe that all would have sought it? But there is no technical limitation. All must seek with their whole heart. It is this moral test which makes so many unwilling to seek. There must be an entire sacrifice of self. Though the Apostles could not follow Jesus now, they must follow Him afterwards. He was about to die. They who would attain to these mansions must die in like manner. There is no class of life which is excluded, but all of every class who are living to the world are excluded. They are excluded not because there is not room, but because they are not meet.

No accidents of earth can fit any for this kingdom to the disparagement of others. No numbers pressing in could keep any out. All who seek the gifts of grace shall find what is needed. They must take encouragement even in spite of natural weakness. Even though many seem to be more worthy of admission than others, yet the feeblest must not think they would be excluded by the competition. Jesus would have warned them if there was danger of failure by any reason save their own sluggishness. If there had been any limitation of God's offer, He would have told them.

O Jesu, how dost Thou encourage us to come !

Yea, Thou hast said, 'Come unto Me, all ye that are weary.' Thou invitest all to come unto Thy rest, for all must be weary. Woe be to such as are not weary, and therefore do not seek to come. Thou dost not exclude, but they remain without in their perverseness. If Thine offer had been limited, I had not dared to seek for entrance. But, in truth, that which would make me afraid of refusal is what constitutes the very groundwork of my appeal.

My son, prepare to follow Me with diligence. There are many mansions, and yet there are many who shall not attain. Nevertheless none shall fail through My negligence. My love has a welcome for every one. Abide in My love, and thou shalt have thy portion with all My saints.

Praise be to Thee, most loving Jesu. O let me ever abide in Thy love, press onward where Thou goest before, wait for Thy call in humble expectation, and follow Thee when Thou shalt speak the word.

3. THE PREPARATION.

Jesus would have told them if there were any doubt as to the sufficiency, 'for,' He says, 'I go to prepare a place for you,' and He was coming again to take them to be with Himself. He bade them, therefore, feel assured that there would be a welcome for each unless they distrusted the all-sufficiency of His love. He was going to prepare the place, and He would not forget any one of them. He had shown them His knowledge of their characters, and He would prepare that which would

best suit the qualities of each. It was not a home of uncertainty. It was a home to be personally prepared by Himself.

What was that preparation? It was, indeed, to be an exercise of mysterious power, spreading forth as it were in a wondrous realm of spiritual magnificence the exhaustless treasury of His merits. The home was, indeed, the extension of His humanity, and the preparation of a place for each of His disciples was the assignment of His merits, infinite in their individuality of glory, to the several chambers where each of His saints should be called to dwell in the participation of His love.

In speaking to His Apostles, He spoke to all the faithful of all future ages. He reveals here the boundless provision of the love of God, which, by virtue of His merits, becomes the home of every one of them. Unless those merits can fail of their efficacy, that home can never fail of its welcome for them. The Father dwells therein, rejoicing in the merits of His only begotten Son. He whom the heaven of heavens cannot contain, dwells in the radiating infinity of the merits of Christ; for Christ is God, essentially coequal with Himself. His merits satisfy the Father's love, and the Father's love cannot leave those merits without adequate rewards. So is it in the heavenly Jerusalem. 'The glory of God doth lighten it, and the Lamb is the Light thereof. There is no temple therein, for the Lord God Almighty and the Lamb are the Temple of it' (Rev. xxi. 22, 23).

Those merits of the glorious Humanity wherein

the Father delights to dwell, by the presence of the undivided Godhead accepting them in the power of the Holy Ghost, are thus the home wherein the blessed are called to dwell with Christ. They are manifold as the multitude which no man can number. They are infinite as the glory of God, which gives them life. They are an abode of eternal rest, where weariness can never come. They are a living power of ceaseless energy, so that they who dwell therein act throughout eternity in the fellowship of their sanctity.

O Jesu, as by Thy life upon the earth Thou hast wrought out the merits whereby Thy people shall be partakers of Thy glory, grant that I may evermore look up to Thee, and attain by the discipline of this present world to the blessed inheritance which Thou hast marked out for me amongst Thy faithful ones.

My son, be assured of the sufficiency of My merits to give thee all the necessary grace. Look up to Me while thou art waiting. So will I give thee strength. Look forward to Me to give thee welcome. So shalt thou find in Me thine eternal home.

Holy Jesu, all glory be to Thee for Thine infinite goodness. O let the contemplation of the glory which is in store stablish my heart in the security of Thy truth, so that I may not be troubled amidst the perils of earthly life, but may experience the sweet repose of Thine all-sustaining love.

MEDITATION XXVII.

The Return of Jesus.

And if I go and prepare a place for you, I come again, and will receive you unto myself ; that where I am, *there* ye may be also.—St. John xiv. 3.

1. JESUS COMING.

THE Church upon earth ought always to be living in the expectation of the Second Advent. If we love Him, we must long to behold Him. At His first coming He came to suffer, but when He comes again it will be in the fulness of triumph. He is gone away ‘to receive a kingdom and to return.’ The merits of Christ surpass our blind faculties of perception. The kingdom which He receives at the right hand of God will make them manifest in the fulness of power, and when He comes again He will come in the glory of that kingdom. ‘His reward is with Him, and His work before Him.’ The glory of the Father’s house which He has prepared for His elect will compass Him about. That house is not a mere external domicile which He can leave while He comes back to earth. It is the ever-living Presence of God, with whom He dwells in Divine love. He will come ‘in the glory of the Father and of the holy angels.’

This glory is not like the glory of a created presence, a mere adjunct of His Personality. It is the outcome of His own glorious Being, the manifestation of Himself, the development in majesty of all those interior excellences which during His previous life on earth had been hidden by the flesh, the exhibition in imperishable lustre of all those glorious actions which He wrought while here below.

The acts of the eternal Son of God pass not away in the doing, as the acts of men. They live with an eternal life. They constitute, in fact, that home of the Father whither He goes, that kingdom which He receives, that glory wherewith He returns. We must value a mere earthly friend, whether he have the accident of external glory or no. But the glory with which Jesus returns is no mere accident acquired from without. It is a radiating glory of living power shining forth from His inner Self, wherein His own truer Self is essentially revealed.

Therefore, when He comes in His glory, His advent will be with a manifestation of Himself surpassing all that could be before. He will not merely come with glory, but His glory will be the revelation of all that was hidden within Himself, all that gave life to His actions, all the love whereby He sought to draw us unto Himself. He comes to bring us to Himself, and that not by the discipline of a hidden wisdom, which has to be accepted in faith, but by the sweet attractiveness of a presence which those to whom He comes will then be able to acknowledge and accept.

When He came the first time, even those who were His disciples could not rise to the consciousness of His glory, by reason of the infirmity of their own sinful nature. But when He shall 'come again without sin unto salvation,' there will be nothing on His side to hide His glory, nothing on their side to impair their faculties. He will welcome each one to that place which He has prepared for that one, that so each one may have the blessedness of beholding Him in the true relationship of that love whereinto He calls each one individually.

Jesu, I look for Thee to come. Grant that during this time of waiting I may be prepared to greet Thee in the glorious Epiphany of return.

My son, the difficulties and temptations of thine earthly life must lead thee to experience the truth of My grace. Behold Me amidst all thy troubles. So shalt thou behold Me in the day of My triumph. None can see Me then who have not learnt to look to Me and behold Me now. The eye of faith must be purified. So shall the power of love be perfected. Thou must recognize me acting in thine own self to prepare thee. So shalt thou behold Me in the manifestation of Myself, coming with the glory which I have prepared for thee.

Eternal Lord Jesu, Thy love surpasses all that I can conceive. I come to Thee, to fall down before Thee, humbling myself in my misery. I fall down at Thy footstool, to worship Thee in the mystery of Thy

Passion. Come quickly, to raise up those whom Thou hast redeemed. I long to know the joy which the light of Thy Countenance alone can give.

2. JESUS GATHERING.

Jesus comes to receive His people unto Himself.

How great was the sorrow which the bewildered Apostles felt at His going away! He bids them not be troubled, but look patiently for His return.

Messiah's title was 'He that cometh' (Luke vii. 19), and so Jesus still remained to be known as One who was coming. So we have to regard Him still.

He comes and takes the faithful to Himself at death. He speaks of John 'tarrying till He comes' (John xxi. 22). His words here evidently point to the great day of His appearing, when 'He shall come in His glory, and all His holy angels with Him' (Matt. xxv. 31). That is the coming of the Bridegroom (Matt. xxv. 6), when the Bride, the Lamb's wife, shall also come. Then shall He not only bring His saints with Him, those whose souls are abiding in Him, but He shall come to take their bodies also unto Himself, that so they may have their perfect consummation and bliss both in body and soul. Then 'He shall come to be glorified in His saints, and to be had in reverence among all them that believe' (2 Thess. i. 10). The dead in Christ shall rise first, and 'they who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and to be for

ever with the Lord' (1 Thess. iv. 16, 17). Our Lord, in speaking to His Apostles, plainly points onward to this final coming at the general resurrection. Then He will come and gather all unto Himself, and they shall each receive the crown, which the Lord, the righteous Judge, will give them at that day (2 Tim. iv. 8), although none can receive the crown until that day comes.

As Christ's risen Body had an existence outside of space, although He manifested Himself during the forty days by supernatural power to His Apostles and other chosen witnesses, so His removal when He went to the Father was not a removal in space, but in glory. So also His coming was to be not a coming in space, but a manifestation of Himself in His ascended glory. He will come to take His saints out of the dominion of this world of space, where their bodies lie imprisoned in the grave.

Of the conditions of that glorified life we cannot speak, but we must be careful not to think of the fellowship of the blessed with Christ after the resurrection as if it were limited by the laws which hold us down upon the earth. We may pretty certainly conclude that when the heavens shall pass away like a scroll, and the earth, with all the works that are therein, shall be burnt up, the faithful will share along with Christ a power extending over the most distant orbs of space, so that by the appearing of Jesus Christ the whole universe, and not our earth alone, shall be gathered under the dominion of the saints, who shall reign with Christ. He will come and take them unto Himself, and they shall

be made to share in all that glory which belongs to Him as the Son of God, the Creator of the world.

Jesu, how blessed shall they be whom Thou, when Thou comest, shalt take unto Thyself! O let me so live to Thee in this present time, that by Thy mercy Thou mayest claim me amongst Thy redeemed ones in the day of Thine appearing.

My son, thou must live in continual watchfulness, waiting for Me to be revealed from heaven. As I have taken thee into Myself in the fellowship of grace, thou must abide in Me, so that thou mayest be found in Me, having the righteousness wherewith I have quickened thee. Now must thou show thyself to be Mine, struggling by the power of My grace in the world. Then will I own thee as My own in the presence of the Father and all the holy angels.

O Jesu, let me seek shelter in Thee from the world's hatred, and find security in Thee when Thou comest to judge the world.

3. JESUS WELCOMING.

Jesus comes to gather His people unto Himself, that they may be with Him in His Father's house. They are to rejoice in all the glory of that house along with Him and with the Father. As the Father rejoices in the manifestation of His Son's merits, so will they all do who come to dwell

in that house. 'Blessed are they that dwell in Thine house; they will be always praising Thee.' Jesus will rejoice in making them to know the treasures of wisdom and knowledge, the fulness of love, the glory of holiness, which that house contains. The predestination of the creature, the power of the Creator, the victory of the Redeemer, shine forth therein; and thus does Jesus make known to them the marvel of His individual bounty, the secrets of His Passion, the wisdom of His discipline, the virtue of His Cross.

Jesus rejoices in having along with Himself those whom He has acquired by the Blood of His covenant, and sanctified by the Spirit of His grace. Here they could know but a little of His ways. There they rejoice along with Him in the mystery of His Divine purpose, hidden from the ages and generations, but now made manifest to His saints, in whom He shows forth to all the host of heaven the manifold wisdom of God.

'Where I am, ye shall be also.' He will not merely gather His people together as in one locality, but in that Divine unity of mutual wisdom, joy, and love which surpasses all locality, that absorbing oneness of life with Himself which gives to the inferior stages of existence the imperfect fellowship of local presence.

One of the names given to God in Jewish theology was just this name of 'Place,' because He is contained in no place, but all things have locality in reference one to the other by existing in Him. So the Body of Christ, extended in the Communion

of Saints, the Church of the living God, is the foundation of all created existence, resting upon the foundation of the eternal Sonship as its principle of infinite extension, development, lustre, strength, and life.

‘As He blessed them, He was parted from them,’ and ‘while they beheld, He was taken up; and a cloud received Him out of their sight’ (Luke xxiv. 51; Acts i. 9). Now He speaks of the time when ‘they shall be caught up to meet the Lord in the air, and shall be for ever with the Lord’ (1 Thess. iv. 17). ‘The heavens shall pass away with a great noise, and the earth and all the works that are therein shall be burnt up’ (2 Pet. iii. 10). The heavenly Jerusalem shall remain, and the ‘throne of God and of the Lamb shall be in it; and His servants shall worship Him: and they shall see His Face, and His Name shall be on their foreheads’ (Rev. xxii. 3, 4).

Jesu, who ever abidest in the Bosom of the Father, and buildest Thy stories in the heavens upon the Divine rock of Thine eternal Sonship, that house wherein the glory of the Father shines forth, even the new heavens and the new earth, wherein Thy righteousness dwelleth, which is the life of Thy saints and the joy of countless hosts who contemplate Thy majesty, grant that I may be so dead to the world by the power of Thy grace, that in the day of Thine appearing I may live for evermore in the promised home of Thy redeemed.

My son, it is but a little time. Though the

vision tarry, wait for it; for it will surely come, it will not tarry. Yea! behold, I come quickly. Only take heed that whensoever I come, I find thee watching.

Yea, Lord Jesu, my soul fleeth unto Thee before the morning watch. Surely the night is far spent, and the day is at hand. Even so, come, Lord Jesus.

MEDITATION XXVIII.

The Way to the Unknown.

And whither I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou goest ; how know we the way ?—St. John xiv. 4, 5.

1. THE WAY OF DEPARTURE KNOWN.

‘WHITHER I go, ye know the way.’ The Father’s house is indeed unknown, but the way of death is known. The Apostles knew that it was by the way of death that Jesus was going before. By the same way they had to follow. They ought not to shrink from the way which led to the Father’s house, and the fellowship of Jesus therein. Jesus has already been teaching and training them. ‘This is the way ; walk ye in it.’ ‘If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me.’

So, then, the Apostles were not to be troubled, although following Christ they knew not whither. His way must be theirs. He had told them it was a way of sorrow. They had to leave the world. They had to die.

It was the way of faith. They were to believe in Christ, as they believed in God. As Abram believed God, and it was reckoned to him for righteousness, so must they believe in Christ.

Abram offered up his son fearlessly to die, knowing that the blessing of God upon him was sure. Death was the door of a higher life, into which, if he died, he would be exalted to a sphere of world-wide benediction. So must it be with them. Jesus was going to die, and by death to enter into higher life. They wanted to follow Him. They could not attain to be with Him in His Father's house, whither He was going, unless they died. By death they also would enter into the higher life. He would come again and take them unto Himself. But He could not take them by any other way than that by which He went Himself.

He had come into this world of death, but He was Himself the Lord of life. No power of death could subdue Him. No earthly power could take His life away. He would lay down His life, but it was by His own free will, in obedience to the command of the Father. They had just seen Him offering His Blood in mystical sacrifice. Thus He had given Himself up to die. There was no way by which He could leave this world of death save by dying. No other way, therefore, by which He could go to the Father. No other way for them.

The Apostles, therefore, like Himself, were not to regard this world as their home. They were not to be anxious for continuance here. This was not their rest. The true rest was in the Father's house. The toil of earth would lead on to a Sabbath of blessed tranquillity. But still there was an abiding-place of higher energy, in which they should find the eternal resting-place of life, manifest

to their consciousness in participation of the Divine Sonship.

O Jesu, where I see Thy footsteps I will not fear to tread. Though it be through the valley of the shadow of death that Thou leadest me, yet can no power of the enemy take from me that life which Thou givest. The life of earth is but for a moment. The life which Thou givest makes me safe. The life of earth only binds me to earth. I long to flee away and be at rest. If Thou callest me to follow Thee, laying down my life, I know that I shall find the life of the Father's house gladdening my heart with that freedom which can only be found in Thee.

So, My son, must thou be confident, following Me amidst all changes, and content to leave the future that I may hereafter show to thee the fulness of its truth. What thou hast to do is to die with cheerful faith. Then will I show thee what the life is into which I will lead thee onward.

Jesu, Lord of life and love, I give myself to Thee. I wait for Thy call. I long for Thine appearing. But I am content to suffer as long as Thou leavest me here below. There can be no cessation of toil while I continue here, but Thy grave is a door of holy hope, and when the desire cometh it is a tree of life.

2. THE DESTINATION UNKNOWN.

‘Thomas saith unto Jesus, Lord, we know not whither Thou goest; and how can we know the

way?' The whole character of the journey depends upon the point to which it is leading. Our Lord has spoken to them of the Father's house. Evidently that describes the ultimate point of arrival. But granted that death is the door of departure, so that the Apostles know the way up to that point, there is a journey still remaining. Will the soul go onward, in a disembodied state, to claim its portion in the world of spirits? What will be the mode of its action as it advances to the permanent home of its energies?

This answer of Thomas, like his subsequent words of unbelief respecting the Resurrection, indicate a mind delighting to search into future mysteries, but over-anxious to see the harmony and connection between the present state of things and that which is waiting to be revealed.

Thomas did not know that the knowledge of the way to the Father involved a transformation of the soul by fresh powers. Jesus spoke of them as knowing what they had to lay aside; that was the practical view of their following Him. Thomas speaks of not knowing how to use what they retain. He did not know that, over and above this, it was necessary that they should have fresh powers given them, whose mode of action was at present quite beyond all possibility of their knowledge. The unknown quantities of the problem were such as to defy all calculations of future contingencies.

Thomas seems to have thought that nothing could be too high for such an advance as was proposed to them, but that they must fully know what

they were about in doing what they were called to do. The steps of faith, however, have to be steps of confidence, but yet they are steps in the dark. We know whom we have believed, and therefore must be ready to do whatever Jesus enjoins. We do not as yet know what the work is which He is doing for us, and therefore we cannot know the nature of those steps by which we are to participate in that which He is doing, so as to profit by it.

How apt are people still to think that they must know beforehand the nature of the spiritual grace which is given us in the Sacraments, instead of simply dying to natural calculations, and stepping forward in the power of the eternal life, so as to learn that power as they make progress! The progress, however, is not dependent upon the previous knowledge, but the knowledge has to be developed as a practical power by the continuous progress.

Abraham went forth in submission to the promise, 'not knowing whither he went.' 'He looked for a city which hath foundations, whose Builder and Maker is God' (Heb. xi. 10). He was thus going forth in faith, and the real consequences of his wandering life were of a nature such as to transcend altogether what his natural imagination could depict—a world redeemed to God by His Divine Son.

How needful it is for the children of faith to act unhesitatingly true to this law! We are like deaf persons, who are required to touch the notes of a musical instrument without having any knowledge of the sequence of sounds which their touch calls forth.

It is true that every note which is thus touched in faith, opens the ear of the soul to a fuller consciousness of the heavenly music. Yet must each note still be struck while we are deaf as really as before. We cannot know the full power of the acts of faith which have ennobled the longest and the holiest life, until the whole be completed in the glory of our Father's house. Not until the ear is awakened in eternity can it take an adequate estimate of the acts wrought in correspondence with grace during its earthly career, whether they be small or great.

Jesu, to follow Thee is the true wisdom, for Thou art the eternal Wisdom. Thou ledest me to that which is above knowledge, and every step in the pilgrimage of faith is accompanied by a gift from Thee which no natural sense can recognize. I ask not for knowledge which is beyond me, but for child-like faith that I may do that which is beyond all human knowledge.

O My son, if thou wilt thus follow Me in childlike simplicity, thou shalt attain to know that which the wisdom of the world can never learn. Do that which thou knowest, because it is My bidding, and thou shalt attain to that which thou knowest not, even to the hidden glory of My love.

So let me follow Thee, most gracious Lord Jesu. Thou art the Light of them that sit in darkness; but they who walk in the light of their own understanding cannot see the light of life.

3. THE PROMISE OF ILLUMINATION.

The pathway of faith lies in a world of darkness, but the Incarnate Word is a lantern unto the feet of them that walk along it (Ps. cxix. 112). 'Come, let us walk in the light of the Lord.'

Though we know not the hidden mystery of the way wherein we are to walk, yet we must know it as the way of disciplinary love. We must know it as the way of fellowship with Jesus. More we need not know. He will give us grace to fulfil His commandments. He will reveal within us the glory of His promises. Blessed are they that have attained knowledge through love, and have not lost love through knowledge. 'Knowledge puffeth up. Love edifieth.' Yea, 'love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is Love' (1 St. John iv. 7, 8). Love, then, obeys without knowing, and advances to knowledge by the obedience of faith. 'Blessed are they that have not seen, and yet have believed.' They attain to a knowledge of the way as they walk in the law of the Lord, and they attain in the end to know even as they are known, when their love is made perfect.

O Jesu, lead me in the way of faith, that I may find my whole delight in Thy law. Having not seen Thee, I love Thee; for I know that I am ever in Thy sight, and Thou lovest me. My love is feeble, for it is of earth; but Thy love shall make me strong, for thereby Thou drawest me unto Thyself.

My son, I have loved thee with an everlasting love, and thou must walk before Me and be perfect. So shalt thou have thy home in My Father's house. He that abideth in love abideth in God, and God in Him. This, then, is the end of thy journey, even as it is thy strength upon the way. Abide in My love, and thou shalt learn its power more and more. Yea, this is life eternal to know God in the fulness of love.

*O blessed Jesu, wonderfully dost Thou guide me.
O let me follow Thee without turning aside. Let no
object in the world draw me aside from Thy love, but
grant that all the discipline of the world may make me
perfect in Thy love.*

*Sat before Jesus
Sunday 1900*

MEDITATION XXIX.

Jesus the I Am.

Jesus saith unto him, I am the way, and the truth, and the life.—St. John xiv, 6.

1. JESUS THE WAY.

JESUS has been leading the Apostles to feel their knowledge of the way to the Father in its negative aspect. They knew it as being a departure from the present world. They knew it as involving a death. Now He wants them to apprehend it in its positive character. They had been long familiar with Himself. They needed to learn its living aspect. They could not know Him truly unless they apprehend His Person as being a real unitive principle, combining the finite and the infinite, touching upon earthly things as associated with them, but truly identified with the Father. He was not sent from the Father so as to need to return to the Father by any process of outward transition. He was Himself the Way by whom all others were to come to the Father. His earthly nature allowed of such a union between Himself and the creature as could not exist between the Infinite Godhead and any finite object, but His Divine Person spanned the infinite gulf of

separation, and those who were united to Him became partakers of the Divine Nature by the agency of His Personal Headship, and the communication of His supernatural life.

Of course they could not yet rise to the knowledge of the Blessed Trinity and its interior relationships, but Jesus in these discourses is training them for that knowledge. His words touch upon mysteries which the Holy Spirit has developed subsequently as vital powers in the consciousness of the Church. Such gradual attainment of knowledge, first verbal, then spiritual, was necessary for the human mind. Jesus would have them recognize Himself as possessing powers by which to lead them to the Father—powers inherent in Himself. Their knowledge of Him was thus to rise above the familiarity of human association. Already they had avowed their belief in Him as the Son of the living God. This expression had to be developed in practical consciousness. Its operation upon themselves was to show that it implied a power which no created being could possess. 'The way' which could conduct them to the Father must touch upon the Father's sovereignty, otherwise it would only be as a broken bridge after all.

We should remember, in meditating upon these discourses of Christ, that there must have been many other words spoken which would lead up to, and explain, those ideas which the discourses, as possessed by us, contain. St. John, also writing down at a later period what transpired in this discourse, would write with the knowledge of many phrases being at

that period intelligible to the Christian reader, which the Apostles could not have understood even in any limited sense without such verbal elucidation as we may believe our Lord to have given.

Jesu, I look to Thee, that Thou mayest lift me up into the fellowship of the Divine life, and present me in Thyself unto the Father. Thou canst give the new life to Thy disciples, for Thou dwellest in that life eternally. As Thou hast taken me into union with Thyself, lead Thou me ever onward in the experience of Thy Sonship, that I may attain in the end to the glory of the Father.

My son, if thou wilt walk in this way, thou must be prepared for much difficulty. I give thee the strength of God, but thou must use it in the weakness of man. Otherwise must thou forfeit it altogether. Thou must lose sight of earth as thou drawest near unto God; yea! die unto earth that thou mayest have the nature which is from heaven, living with the glory of God.

Jesu, I desire to die more completely than I have yet died. Alas! that my carnal nature should live so much within me. Let me die with Thee, yea! in Thee, that in Thee I may live unto God.

2. JESUS THE TRUTH.

Created, phenomenal existence is deceitful, when regarded in itself. It is evanescent, and has no reality apart from the eternal consciousness which

gives it substantive permanence. The Hindoo theory of illusion requires to be corrected by the acknowledgment of the Personal Intelligence of God. All creation gains its truth by being known to Him from whom also it has its origin. Things have no real existence unless there be some conscious intelligence to certify that existence. They are but dreams if there be no permanent intelligence in whose memory they may abide.

Hence the created world seems to be spoken of in Holy Scripture as 'the lie.' Outward things have the semblance of strength. They are nothing. They were created out of nothing, and as creatures they can never lose their nothingness. The Word of God called them into this transitory existence. Naturally the objects of time succeed one another only as dreams. They have their moral reality for good or evil by reason of their relationship to the Eternal Mind which gave them being.

Truth is the manifestation of the Eternal. Jesus is the Eternal Truth who took our created nothingness into personal union with His Divine eternity. That which He thus assumed He eternalized, so that it lives in union with the Divine Substance. There is no truth but that which is taken up into this Divine fellowship. 'This is the true God, and eternal life. Little children, keep yourselves from idols.' These idols against which we are warned are the illusions of natural phenomena; not merely the objects of heathen worship, but all those false phantoms to which the natural heart is so ready to turn. The new creation in Christ the Incarnate

God is not evanescent as the old creation. It has a Divine life within it. 'Grace and truth came by Jesus Christ' (John i. 17).

The ordinances of the Christian religion are not mere empty forms of religious action such as were done under the law. 'The law was weak through the flesh' (Rom. viii. 3). Christian ordinances are not merely appointed by God for a temporary purpose. There is in them a manifestation of the Divine will, the Divine power, the Divine love. The Divine Substance quickens the whole Christian dispensation as the Body of Christ. 'We are in Him that is true, even in His Son Jesus Christ' (1 John v. 20).

The old material creation is not conformable to the truth of God. It is not what God meant it to be. Hence its laws working according to that truth operate with destruction. It is evanescent because it does not carry out God's eternal purpose. The prince of this world abode not in the truth. If he had remained true to the Word of God which created him, he would have risen to the Divine purpose. He rebelled. He fell. So was it also with Adam. God predestinated him to the Divine life, but he continued not in the truth of the Divine Word. He rebelled. He fell. In Jesus the Divine Word assumed human nature, not as an external instrument liable to fall, but by an interior immanence giving eternal value to every action as a mysterious manifestation of the Eternal Godhead. The acts of Jesus are true to the eternal will and glory of God.

Jesus is, therefore, not merely a Way of perfection by whose discipline man may attain to a Divine consummation, but He is the Truth, the Word of God manifest in the flesh; and such as are of the truth, ready to receive that Word, are taken into Him, as the true and living Way. The unchangeable truth of God operates for the fulfilment of God's promises towards them, because His Word operates within them, making them conformable to His truth.

Therefore in Him the new creation attains the completeness of the Divine Will. The Truth is this manifestation of the Word of the Creator giving eternal life to the creation, which is assumed into active union with itself. The union between God and man in Christ is not the mere union of the Omnipotent Creator with a helpless mechanism, but of a Divine Intelligence, the Eternal Wisdom, with a created will whose intelligence corresponds with the Sovereign Godhead in the unity of the Spirit of love as the life-sustaining power.

Hence the admonition, that 'being true [dealing truly] in love, we are to grow up in all things into Him, which is the Head of the Body, even Christ' (Eph. iv. 15). The Truth is the living correspondence of the creature with the eternal will of the Incarnate Creator. Christ is the Truth, as being the Personal Manifestation of God in the creature, and therefore also He is the Way, because He draws unto God and sanctifies with the communication of Divine life those who are incorporated into Him. Christ is the Truth. The Church is the kingdom of the Truth.

Jesu, Thou art the true Image of the Father in the unity of the eternal life, and by Thine Incarnation hast exalted our nature so that our faculties may be the true manifestation of the Divine perfections. Grant us so to know Thy truth by the operation of Thy grace, that we may attain to Thy truth in the full vision of Thy glory.

My light and My truth shall lead thee onward, O My son. So shalt thou attain to My holy hill and to My dwelling. If thou continuest steadfast with Me in the endurance of the Cross, that thy will may die to the deceitfulness of the flesh, thou shalt surely find My Divine faithfulness making thee to live in the truth of the Divine love.

O Jesu, hold Thou me up. Keep me in Thy truth for ever.

3. JESUS THE LIFE.

Jesus could not be the Truth if He were not also the Life. There can be no true Image of the living God save One who has life in Himself. 'As the Father hath life in Himself, so hath He given to the Son to have life in Himself' (John v. 26).

It is this living reality which makes the true Image of the Eternal, and makes Him also to be the Truth in all His outward actions, so that whatever He does is in entire, vital conformity with the Mind of the Father. He who is the Eternal Truth cannot be associated as an immanent vitality with an

exterior which is not true to the creative mind. The fallen creation is falsehood, because it has within itself powers given by God originally for one purpose, but depraved by the fall, so that they no longer indicate their true end. They begin in death, and therefore end in death. Death, vanity, reigns over everything in this present world. Even the holy angels are not filled with the living Truth. 'He chargeth even His angels with folly.' Their life is but an imperfect, incipient life. They live not with the Divine Wisdom, although they look for the manifold Wisdom of God to show itself to them eventually. The touch of death which marred the universe holds even the blessed angels back from the perfect vision of Truth which constitutes the life of Wisdom. Although they abide in the truth by obedience, yet they are not the truth by substantive glory of inherited life. 'Jesus hath by inheritance obtained a more excellent name than they.' He is the only begotten Son. He is not only true to the law of His creation as a Creature; He is the Truth and the Life, having life in Himself, and Himself the Source of life to all who come to Him, because He is of one Substance with the Creator.

Thus, then, having the life inherent within Himself by eternal generation, He is the Truth, the Word manifesting the Divine glory eternally within the Divine Consciousness, Himself in time the life-giving Wisdom, from whom all actions derive both the external organization which fits them to be the instruments of the Divine Will for their several

purposes, and also that inner life according to the measure of their fellowship with Him. In Jesus the created nature, including all the spiritual energies and affections, will, wisdom, love, is absolutely identified with the Divine Personality of the Son of God. It always acts according to the truth of its created organism, but it never acts apart from the living power of the uncreated life, being assumed by the Son of God through the Holy Spirit who proceeds from Himself.

Being thus the living Truth, and touching by His created nature on our earthly nature, He is the Way by whom we rise to the Life according to the law of Truth, which binds the fulness of the universe of God's creation with the purpose which God had when at the first He gave it being.

These three words, therefore, set before us the initiation, the progressive law, and the transcendent fulness of the work which Christ accomplished.

Jesu, Thou alone canst be my life, for Thou abidest in the unity of the eternal life. Thou art the Son of the living God.

Lift up thy heart, My son, to contemplate My glory. Now thou mayest lose the life which I give thee by thy negligence. Persevere. Abide in Me, and this life shall become thine in the fulness of the Divine purpose, so that it shall never be lost.

Alas, O Lord Jesu, how careful I am of all that belongs to the false and perishing life of earth! How

slow am I to give heed to Thy promises and Thy warnings! How apt to leave the care of the eternal life as if it were of little import! O teach me to know Thee as the Lord of life. Teach me to cling to Thee. Teach me to love Thee.

MEDITATION XXX.

Jesus the Only Mediator.

No one cometh unto the Father, but by me. If ye had known me, ye would have known my Father also : from henceforth ye know him, and have seen him.—St. John xiv. 6, 7.

1. THE MEDIATORIAL APPROACH.

HE who is the living Truth Incarnate is able to bring us who are in the flesh to the true life. No one else can. This power constitutes the mediatorial character of our Lord Jesus Christ. He not only is one with God and one with us, so that He is able to act on behalf of each party in the Christian covenant towards the other, but the two natures are indissolubly united in His Person, so that there is no possibility of the mutual action being disturbed or defective in any way. There can be no oppression or misunderstanding. The Divine Will acts through the human will as a quickening, not a compulsory, power. The human will acts in perfect submission to the Divine Will with loving obedience, not blindly or mechanically. The acts of His Human Nature have their origin in that nature, although living with a power and wisdom which spring from the Divine life. While there is the human execution in all that belongs to the perfection of a human act, there

is an absolute Divinity directing the will, infusing the life, perfecting the issue.

This mediatorial fitness is not to be found in any other being. Others may speak of God, point towards God, lead us upward to God, but none other can enter into the Holy of Holies so as to bring the worshipper into the true and perfect manifestation of God. The possession of such a Mediator makes the Christian religion different from all others. It is the only living religion, for it alone enables the worshipper to approach the true and living God.

The approach to the Father is not merely by the intervention of the Son, by His sacrifice, by His teaching. It is through Him as a Mediatorial sphere of life. In Him the worshipper receives a new nature, with claims and powers proportionate. 'Except a man be thus born again, he cannot see the kingdom of heaven.' This new birth, this new nature, cannot be acquired by us in any other way than by our being made members of Christ.

The result of Christ's mediation is not to bring us to heaven as a place of abstract happiness, but to personal consciousness of union with the Eternal Father in spiritual life.

No created being has power to give to another even that life which by creation belongs to himself. Much less can he give a higher kind of life. The ministry of grace in the Body of Christ is the Personal action of Christ the Head, not the action of His subordinate ministers. They transmit by His command. He gives forth the Divine life by His own will.

Love is the personal act of one giving himself to another. No one can give the love of God as a power lifting up into union with God unless he be absolutely identified in unity of living substance with God. Jesus alone can lift us into this love, since He alone can give the Holy Ghost.

O Jesu, only through Thee can we draw near unto the Father. Help me to feel in my heart the glory of that mediation whereby Thou dost bring me to the Eternal Sonship. Truly Thou art the Son of God, and truly dost Thou make us the sons of God in union with Thyself by the power of the undivided Spirit.

O My son, I came forth from God that I might bring thee to God. Come unto Me. Reject not the offer of My grace. Come unto Me. So shalt thou have access to the fulness of My glory.

Jesu, wonderful art Thou in all Thy saints, giving to Thy people the knowledge of God that they may have the life of God, and in that life calling them to be made perfect in love. Teach me the mysteries of that love, and bring me to the fulness of Thy heavenly wisdom.

2. THE MEDIATORIAL IDENTITY.

We must not think of our Lord Jesus Christ as if He existed merely instrumentally, to do a work either for God's glory or for our salvation. He is Himself the true, eternal, Personal God. He rejoices in the Father as the Father rejoices in

Him. They abide in mutual love. The Spirit of God, who proceedeth from the Father, is equally the Spirit of Christ, and proceeds from the Son. Otherwise the Son would not be the living Image, but merely a helpless, lifeless reflection of the Father. By the procession of the Holy Ghost, the Son of God participates in the eternal act of Divine life. The Holy Ghost does not proceed partially from the Father and partially from the Son, as if their united act were necessary to the integrity of His Godhead. The whole nature of the Father comes forth in the generation of the Son and the procession of the Holy Ghost. The Son adds nothing to the Divine Substance, nor does the Divine Substance, the indestructible solidarity of the Divine act of life, lose anything by being communicated to the Son. It proceeds without increase, diminution, or change in the Person of the Holy Ghost. That procession of the Almighty Eternal Spirit is the very joy of God. Each of the Divine Persons rejoices to be what He is with an indivisible joy of mutual relationship, not rejoicing in the other Divine Persons as separable existences of contemplation, but rejoicing in the identity of the act of glorious life which is one and the same to all. What the Father has in Himself originally He gives to His only begotten Son eternally. What the Son has received from the Father He gives to the Father in all its completeness, for it can only be exercised in being given; it is the glorious act of Eternal Love. This same glory both Father and Son give to the Holy Ghost, and He receiving,

reciprocating, and returning it to Both by a communication that suffers no diminution in its completeness, becomes the Bond of the Eternal Trinity. In Him the Eternal Trinity acts for all the works of God. The Eternal Son is begotten of the Father in the unity of the Holy Ghost. All things were created by the Father through the Son, and in the power of the Holy Ghost, in whom alone the active energy of God finds its glory manifested. By that same power of the undivided Godhead, the Son of God took our nature to His Divine Person, and takes us now into the fellowship of His Divine Person by uniting us to His glorified Nature.

The Person of God the Son requires the procession of the Holy Ghost, not only that He may assume our human nature, but also that He may not lose His Godhead by assuming it. In the Person of the Holy Ghost the Divine Nature returns as it were to its source by a circulating act of life. If the Divine Nature had come forth into our humanity without this reflexive principle, it would have gone forth to lose itself in creation instead of uplifting creation into God.

The mysteries of the Divine Nature are such that our understanding cannot grasp them, but in so far as they are revealed we can reverently acknowledge certain fitnesses of relationship upon which the Divine action is based, although the Divine action itself has a nature altogether beyond finite comprehension.

We can recognize that there are certain conscious Relationships in the Divine Nature, and we call them

Persons, not with the intention of bringing them down within the limitations and restrictions of human personality, but because personality is the highest distinction of our nature, and however far its created limitations cause it to come short of the Divine ideal, nevertheless personality is within our nature, for the purposes of finite action, an image of that which in God is eternally active and infinitely self-sustaining.

The joy which God the Father takes in the sanctification of His creatures is equally the joy of God the Son. They both rejoice together in an undivided joy, the Procession of the Holy Ghost, by whom the joy of the sanctified creation returns as it were to them, since the Divine Sanctifier brings back the creatures in the participation of His spiritual power to present them as the members of Christ before the Father.

So must we think of the Divine Mediator personally acting for man's deliverance.

This same Divine Person rejoices also in His mediatorial office with a human joy. The Humanity which the Son of God assumed is not the slavish instrument of a Divine Person. It acts with a spontaneity, an intelligence, a love, which are proper to its nature. The human will in Christ is not forcibly superseded by the Divine Will, but it always acts with the freedom which constitutes its truth. It becomes the true instrument of the Divine Will, not by annihilation but by illumination. Whatever the human will might choose among earthly things, yet does this Will in Christ always worship

with joyous obedience the Divine Will. It thus acts in freedom from the deceitfulness of apparent good. It is the true action of the created will to choose freely, perfectly, and thankfully whatever may be the Divine Will, for what the Supreme Will desires must be the supreme good. In Christ this is no blind act of the will confident of what it does not see. His human will is illuminated with Divine prescience by the Eternal Wisdom. It participates in the Divine purpose of that Wisdom by becoming Incarnate. So the Will of His Manhood kept constantly in view the eternal glorious purpose of the Godhead as the law of earthly endurance, and now rejoices in that glorious purpose as its consummate satisfaction.

Therefore the Mediator rejoices both as God and as Man in the work which He accomplishes. The Manhood rejoices with a human joy in that which the Godhead requires. In both natures the joy is the joy of the Holy Ghost, the Spirit of Christ, proceeding from the Second Divine Person, and sustaining the lower nature as the voluntary and intelligent instrument of that Divine Person.

We must, therefore, always think of the joy of Christ. We exist for Him. He did not merely redeem us in pity. He created us in love. He sees of the travail of His soul, and is satisfied, whilst His Body is being built up, the heavenly Jerusalem, by the graces which that Mediation brings.

Jesu, as I contemplate Thy human joy in giving grace to Thine elect, grant that I may learn to rejoice

in like manner, and to use Thy gifts so that it may be Thy joy to see their fruitfulness.

My son, look to Me. Labour, suffer, and that joyfully. So shalt thou enter into the joy of thy Lord. It will be My joy to make thee know My joy.

O bring me, blessed Jesu, to the glory of that joy. How can I repine at the sufferings of earth, when I look forward to that joy! How shall I not find a true and eternal joy in every transitory pain, when I contemplate the joy which Thou dost take in exercise of Thy mediatorial power for my deliverance!

3. THE MEDIATORIAL MANIFESTATION.

Jesus, as the Head of a renewed humanity, brings His members not only near to God, but into personal touch with the Eternal, making them partakers of the Divine Nature.

Jesus, as the Consubstantial Son of the Eternal Father, taking our manhood to Himself by the power of the Holy Ghost, manifests the personality and the love of God in relation to mankind by laying aside the glory proper to His Divine Majesty, and appearing, acting, suffering, in the emptiness of our created nature.

As Jesus rejoices with a Divine joy while He lifts up our manhood into the sphere of Divine life, so He rejoices with a human joy while He makes manifest the glory of His Divine life in the Manhood which He has exalted to the Right Hand of Power.

We must not think of His Manhood as if it only existed for the purposes of His Passion. His human joy is as true as His human suffering was. The joy that was set before Him is an adequate compensation for all that He endured. The joy is the joy of God, infinitely glorifying our human nature, as the suffering was the suffering of our human nature, feeling the full consciousness of its misery when left to act without God. He rejoices to feel His Manhood as the instrument of all the Divine operations, communicating the Divine life to fallen man, and manifesting the Divine glory to all created intelligences, whether in heaven or on earth.

‘He that hath seen Me,’ our Lord says, ‘hath seen the Father; and from henceforth ye know Him, and have seen Him.’ Had we not known Jesus as the Messenger of the Covenant, the Prototype of Humanity, the Foundation of all social life, the High Priest pleading for us with God, the Eternal Wisdom accomplishing for man’s benediction the purposes of the Father’s love, we should have had no real knowledge of God. Our thought of God would have been in its clearest imagination a mere speculation of philosophers, in its impractical unreality a dream of mystics. Jesus as the Mediator has made the Personal God manifest in our daily life. Jesus gives us the fullest knowledge of God possible for man, for Jesus by the Incarnation has brought the Divine Nature to quicken every faculty that we possess. Man was created in God’s Image, and therefore our nature has a certain completeness of capacity for beholding God. No revelation of

God could convey to us fuller knowledge, for it would require fresh faculties on our part to apprehend what was told. 'In Christ dwelleth all the fulness of the Godhead bodily, and we are filled in Him.' Further knowledge of God is not possible by fuller manifestation than is given us in Christ, but this fulness we attain individually as His members, while we grow up into Him in all things; for He is the Head, and in Him the treasures of wisdom and all knowledge are to be found in the reality of the Divine eternal truth.

O Jesu, grant that I may attain to know Thee more and more. Thou dost indeed manifest the Father in all His fulness, for Thou art His true and living Image, acting as man amongst men; yet my nature is so blinded by sin that I can see Thee but imperfectly. Purify me, I pray Thee, that when Thou comest in the glory of the Father, I may see Thee with joy, in the perfection of that love whereby Thou hast taken me unto Thyself.

My son, live thou evermore true to My guidance, so shalt thou grow in My grace, and in the knowledge of Myself as thy Saviour, by the power of the Holy Ghost. I am thy Salvation; and thy salvation can have no measure save the measure of thy knowledge of Myself, nor can thy knowledge have any measure save the measure of the love wherewith thou dost welcome Me and abide in My love.

O Lord Jesu, open Thou mine eyes that I may

see the wondrous things of that Divine law of the eternal love, exhibited by Moses only under dark types and shadows, but now in these last days declared unto us by Thyself in all the fulness of light and truth.

MEDITATION XXXI.

Man's Need of the Divine Manifestation.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip ? he that hath seen me hath seen the Father ; how sayest thou, Shew us the Father ?—St. John xiv. 8, 9.

1. THE NATURAL CRAVING TO KNOW GOD.

As man is formed in God's Image, it is natural that his heart should feel the need of God. He ought to feel his emptiness. The universal craving after God is an evidence of the truth that man was formed in God's Image. However highly man may think of himself, he feels that there is a mysterious Being higher than himself. Woe be to man when he does not ! The sense of casual projection into the infinity of possible existence, purposeless at the best, with nothing higher to give the heart a welcome or to claim our homage, brings a terrible collapse of aspirations which no search for jewels in the depth of our nature can relieve. We have to feel that all the objects of sense are unworthy of us, and that we are formed to find our true dignity and power in the love of One that is mightier.

However earnestly man may occupy his intellect in material investigation, he cannot eliminate the desire of his heart for some nobler spiritual existence.

The problems of a shallow philosophy, however subtle, cannot stifle the demands of a spiritual consciousness, which loses none of its reality, however blind it may be in its speculations. The heart is feeling after God, if haply it may find Him, even though the traditional knowledge of God may have been lost amongst the heathen. Even the traditional knowledge preserved amongst God's chosen people fails by mere tradition to satisfy man's desires. Man feels that he was intended to know more of God than was taught of old. The Christian religion meets the necessities of the human heart by a fuller manifestation of God; not merely a doctrine, but a Personal Presence. 'God, who by divers portions and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by a Son, whom He hath appointed Heir of all things' (Heb. i. 1, 2). This manifestation is also accompanied by a covenant, in which are communicated higher powers for holding fellowship with God who is thus manifested. The manifestation of God from on high would be no boon if there were not also a gift of power to rise up and accept that manifestation.

'Philip saith unto Jesus, Lord, show us the Father, and it sufficeth us.'

This was the longing of Moses. God would not suffer Moses to see His Face. The vision given under the law was only the vision of an averted God, angry with man by reason of sin. Still the cry went up, 'Lord, show the light of Thy countenance, and we shall be whole' (Ps. lxxx. 7). Devout people still longed for that which should turn the night-

time of the Jewish law to joyous day. That Philip was among these earnest seekers after God is evident from the fact that our Lord specially 'sought' him (John i.). Jesus sought him because Jesus knew that he was seeking after God. Jesus did not seek him in ignorance, but in knowledge; not by mere local search, but by providential discipline. To him was that prayer fulfilled which he had often used, 'Lord, seek Thy servant: for I do not forget Thy commandments' (Ps. cxix. 176).

Jesus had therefore known the desire of Philip's heart long before the Apostle was called to his discipleship. Now at the end of the three years Philip still cries out, 'Lord, show us the Father, and it sufficeth us.'

Philip had not yet learnt *how* God was to be manifested. He looked for some manifestation external to human nature, some phenomenon which the outward sense might recognize. He had not yet learnt to look for the moral manifestation of God as he was exhibited in Jesus Christ. 'Herein is love; not that we loved God, but that God loved us, and sent His Son to be the Propitiation for our sins.' In Jesus the moral character of God was exhibited, and that with spiritual power, in the action of His relationship towards man. This is what man ought to apprehend. Man is apt to look for such manifestations as belong to a higher nature, and are therefore really beyond human apprehension. So did Philip desire that Jesus should show God, not in manhood, which was the highest mode of human apprehension, but in some abnormal disclosure which,

after all, would not be to man in his blindness of any real demonstrative value or efficacy.

Man's craving for God is an interior craving. He thinks that it can be satisfied by some external display, but that can never be. He can never know God save as giving substance, life, virtue, to his own emptiness, deadness, vileness. He is God's image, and can only know God by rising to the Divine life.

Jesu, Thou dost show us the Father, for the glory of the Father shines forth in Thy Manhood. Help me so to contemplate Thee as making the Father manifest, that I may rise to experience the Divine glory, being transformed into Thy likeness.

My son, look not to the outward appearance, wherein I was in the likeness of thy sinful flesh; but look to the interior glory of that Divine love, whereby I came to raise thee to the vision of the Father.

Truly, Lord Jesu, I can only behold Thy glory by being conformed to Thy life. While I seek to follow Thee I learn my own weakness, for Thou art ever beyond me. But I learn Thy strength, for Thou dost uplift me to abide in Thee; and I learn the Father's love, for He sent Thee that I might live through Thee, in Thee, for Thee, to the glory of His holy Name.

2. THE INSUFFICIENCY OF EXTERNAL REVELATION.

Jesus had been now for more than three years in close companionship with Philip, yet Philip had not known Him. The appeal to Philip is an appeal

of individual wonder. The use of his name, the change from the plural to the singular, emphasize the fact that if any one could have seen the Divine character of Jesus, Philip ought to have done so.

This wonder is recorded for our sakes. It is not that Jesus did not know how incapable the human heart was of rising to the full consequences of moral intuition. This wonder is recorded because we ought to share in it. It expresses how utterly the human heart has fallen away from the moral powers which belonged to Adam in his original creation. It is not the wonder of ignorance, but of sorrow.

Thomas had not apprehended the character of Jesus so as to know Him as the Way to the Father.

Philip, who had been seeking for God to be manifested, had not apprehended that Jesus was the Manifestation of the Father.

Thomas showed how the Apostles failed in moral deduction from the truth which they acknowledged. The truth of Christ's character was generally acknowledged by them, and so the answer to Thomas is a general one, based upon their own words.

Philip showed how even he in moral intuition was wanting. To him the appeal is directed in a more personal manner than to Thomas. The necessary intuition must be personal, and hence the individuality of the rebuke.

The heart of man does not rise up to the knowledge of God unless there be a spiritual capacity of recognizing the Divine glory. Jesus may be accepted as a Messenger from God; His moral character may be accepted as the most perfect exhibition of humanity.

We see that constantly illustrated in the present day. It is, however, only a heart taught by the Spirit of God which can rise above the recognition of a dead morality to that of a Divinely living power. The natural heart still looks for signs.

Alas ! how can any external credentials guarantee a Divine truth ? It is impossible that they should do so. The heart that lives with any spark of Divine life beholds in Jesus the love of God, and learns thereby to worship Jesus. Signs are refused to the earthly heart, not churlishly, but lovingly, because they are sought for a wrong purpose of demonstration. Signs are given to faithful and loving hearts, that they may be strengthened in Divine communion by the experience of Divine power.

How apt the argument from miracles is to be faultily accepted, and then as faultily repudiated ! Miracles are no attestation of truth when they stand by themselves. They are part of the collective evidence of Christianity, not themselves separable and measurable evidences. Although they are valueless individually by themselves, they are essential as part of the collective evidence, for without them it is impossible that God should make known His will to man. No satisfaction of the demands of the moral conscience lifts the individual character up above the level of a lifeless morality. Even the Divine perfection of Jesus transcends the intuition of a disciple, even though he be as earnest as Philip was. The human heart must recognize supernatural power ere it can accept supernatural

truth, but it must be not merely supernatural power. It must be supernatural spiritual power. The real acknowledgment of God manifest in the flesh is too stupendous a reality for the heart to make unless there be a ray of Divine light quickening it with love. God, therefore, is a Rewarder of them that diligently seek Him (Heb. xi. 6). He does not reject us for our blindness, but if we are looking to Him and learning to love Him, we shall find the vision of God vouchsafed, and that, indeed, will suffice us.

O Jesu, grant that I may behold Thee in all the events of daily life, and gain fresh experience of Divine truth with the consciousness of Thy continual Presence.

My son, I will ever seek out those who seek Me sincerely. The way may be long, and all may seem to be dark around; but he that followeth Me shall have the light of life, and shall behold the glory of the Father.

Blessed Jesu, on Thy guidance will I rely, and whatever may be the dangers and difficulties which compass me around, I am sure that Thy love will make all things help me onward in Thy love, if I will let nothing drive me back from Thy love.

3. WHY DOES THIS CRAVING LAST IN THE SOUL ?

The craving for the knowledge of God is inherent in the soul of man, because we are created in God's Image. We have a sense of the supernatural which

nothing can eliminate. The stoutest denial only serves to affirm the existence of such a sense.

We are finite beings. The world around us is also finite, but it is indefinite. Indefinite extension of space or time does not satisfy our reason. We cannot think of the indefinite as anything more than the extension of the finite. We cannot think of the finite except as losing itself in the infinite. Neither the finite nor the infinite is conceivable to us without the other. We cannot think of either of them except as the contradictory of the other. We have experience of finite space, but we cannot localize any point of space except in relation to other points of space. When we think of the various heavenly bodies, we can think of our earth travelling round the sun while the sun remains still, but if we isolate the thought of the sun and of the earth, laying aside all consideration of the other heavenly bodies, they are reduced to unlocalized points of space, and we cannot tell whether their relation is affected by this one or that one moving. The phrase, sunrise and sunset, is mathematically true with reference to those two isolated points, although not scientifically true with reference to the surrounding planetary system in which they become relatively localized.

The same is true with reference to time. We can assign to events their relative place in a chronological table, but we cannot say of anything in the abstract that it belongs to an earlier or later period. We know that time could have no beginning in itself, but how it was evolved out of eternity we can form no idea.

Man has, therefore, the sense of the infinite, although it defies his comprehension. He has a sense, moreover, of the oneness of the infinite. The finite may be broken up into parts. The infinite must remain absolutely one, both in grasp of space and of time, omnipresent and eternal. This absolute and infinite unity man may ignore, but he cannot refuse to acknowledge.

There is only one power which we can conceive as grasping space and time with indivisible force. That power is Personality. We cannot conceive of the universal unity from whence the universal multiplicity is derived, except as possessing personal consciousness. The heart of man will not tolerate the idea that the infinite can be an unconscious lifeless blank. The finite, the indefinite, would be but a bubble, a dream, if it were not for the personal consciousness of the infinite, who gives it truth both of origin and permanence. We feel ourselves, in our extreme littleness, mere nothings, yet possessing personality. Outside of the universe, indefinitely vast, there is the solid imperishable infinite, the extreme opposite to ourselves. Personality could not have sprung up into being halfway between the infinite and ourselves. We are sure that as it exists in ourselves, it must exist in some infinitely greater manner in the infinite which grasps creation.

As the Infinite is a necessary conception, and yet is incomprehensible, so the infinite Personality is a necessary conception, but yet is equally incomprehensible. The unity of the infinite is not the unity of a point, without parts or magnitude, but it is the

unity of a power, and although it is indivisible into parts or degrees, it has within itself a law of multiplicity which we find projected, as it were, upon created existence.

We find also that, amidst the countless multiplicity of detail in creation, there is a dominant triplicity which pervades every phenomenon both of space and time. We cannot conceive of existence without such triplicity. We look for it to have its origin in the infinite itself. How this triplicity is to be reconciled with the unity of the infinite Being we cannot comprehend, any more than we can comprehend the infinity or the unity of that Being. Yet without such triplicity we cannot conceive the infinite having activity or life.

Creation may indicate to us the infinite triplicity of solid power which rules its continual flux, but creation can never explain the infinite. It is the infinite which alone can explain to us the phenomena of the finite. To it we look up. We accept revelation as being a token of that infinite love which we find personally interfering for our benefit in the regulation of the world around.

The heart of man, in all its emptiness, cannot empty itself of this idea of the Sovereign Trinity. He longs to see God. He may let himself be caught by deceitful superstitions. Sudden startling events may seem to promise a solution of his difficulties. It is as if he were to attempt to account for the sunlight by the Aurora Borealis. Superstition looks to find God in ways in which God will not be found. Others may tie down the Infinite Power by the laws

which that Power has imposed on the material world. In them the sense of the Infinite is frozen up, but not gone. Still must some blind principle of causation be accepted, although the intelligent Ruler of the universe is not worshipped.

Nevertheless the heart feels that He claims our worship. We feel amidst all created perplexities the infinity of His love. That love we desire to know. That power which rules all must be acknowledged as a loving power, and must claim from us a loving worship. He surpasses our intellectual comprehension, but our love increases as we search after it more and more. Love dies not out with the dimensions of a created world. We begin to know God as we advance in His love. Love binds the feeblest of the finite creation in close experience and fellowship with the fulness of infinite power.

O Jesu, in Thee does the infinite love of the Father find its manifestation. He that hath seen Thee hath seen the Father. Grant me so to apprehend the glory of Thy humiliation, that by the love which made Thee hide Thyself in flesh, I may be exalted to behold Thy manifestation in the Spirit.

My son, thine intellect cannot lift thee out of the material universe, but it points thee to Me. Come to Me, and the Spirit of love whereby I have sought thee shall enable thee to find Me. I cannot make the Father manifest to thee by any powers of nature, but none who seek Me in love shall seek Me in vain. In Me the

Father's love is manifest to every one that seeks in love.

Most loving Jesu, there is none but Thee who can satisfy the craving of the soul. Outside of Thee we seek for God in all creation, but He is not there. From Thy lips the love of the Creator breathes upon us. In Thy smile we learn the fulness of His Fatherly love.

MEDITATION XXXII.

The Coinherence of the Father and the Son.

Believest thou not that I am in the Father, and the Father in me? The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.—St. John xiv. 10.

1. JESUS IN THE FATHER, AND THE FATHER IN HIM.

WHEN we speak of God, we must remember that we are speaking of the Infinite. The infinite must be to our minds altogether incomprehensible. We can perceive the necessity of its existence, the contrary of the finite, which equally in other ways baffles our comprehension. The finite baffles our imagination because of what it excludes; the infinite because of what it includes. We can understand the relative position of things in the finite. We cannot localize the finite as a whole. It fades away through the indefinite to lose itself in the infinite. Or, on the other hand, we cannot localize anything in the infinite. We can perceive that it includes everything, but not by comprehension, as any given space includes the objects contained therein. The infinite includes everything by indivisible unity of power, and that unity exhibits itself as possessing triplicity

in all the phenomena of the finite which come forth from it. The existence, the unity, the triplicity, are all alike to us incomprehensible, although reason perceives their necessity. The unity of essence is not like the unity of finite particles. It excludes all idea of composition and of size. It is without parts in its simplicity, without magnitude in its immensity. It is controlled of none, and it controls all. It has life and power within itself, for we could not believe in it if it were not for its activity. It is the source of all forms of life and power that are to be found.

As this living power has an independent relationship to all created things, we speak of God as a Person. The idea of personal will implies the grasp of all the possibilities of creation which this infinite power directs.

But this power has relationships within itself. They belong to the eternity, and constitute the activity of God. They are not received from without by subjection to any necessary law. That would destroy the independence of the infinite. They do not spring up by successive development. That would destroy the eternity of the infinite. They do not coexist by supplementary co-operation. That would destroy the unity of the infinite. They coexist, equally and inseparably participating in the unity of the infinite life. Although they have their eternal relationship one to the other, they are not dependent one upon the other. Such dependence would remove them from their absolute infinity to a finite and contingent order of being.

These relationships, therefore, which are found in God we call by the name of Persons.

Creation seems to indicate a law of triplicity, derived from its creative origin. The Christian faith teaches us to believe in the Trinity of Persons abiding eternally in the undivided essence of the Godhead.

We are not to think of the essence of the Godhead as if it were separable from the Persons who act therein. If that were the case, we should be dividing God into parts, and the idea of Infinity would have vanished.

The eternal Relationships of the Ever-Blessed Trinity exist not in a common substance separable from them all, but by a mysterious act of Divine will they exist one in the other. None of the Three Divine Persons has any relation to the Divine Substance distinct from His relation to the other Two Divine Persons who exist with Him in that indivisible Substance.

Hence arises our Lord's own utterance, 'I am in the Father, and the Father in Me.'

This is called the doctrine of coinherence, or circumincession. It is of necessity above our understanding, for everything connected with the infinite is above our understanding. If we could understand it, it could not be true. But it is important for us to believe in it, for otherwise our thoughts will not rise up to the real acknowledgment of God. It is eternally true, and therefore demands our acceptance; but also, unless we accept this, we shall be sure to let our thoughts respecting God drop down to the

conditions of existence such as we find in this lower finite world. If we think of God, not as existing in these Relationships of pure spiritual activity, but in some sublime form distinct from His Personality, we reduce Him to the level of created life, and however sublime our phraseology may be, we become mere idolaters, worshipping an imagination.

The difficulty of the Holy Trinity is, after all, not a difficulty originated by the Christian faith, but inherent in the very origin of things to which our reason points. It arises from the incapacity of the finite mind to grasp the infinite. God is infinite, and we are finite. Nevertheless the relations between us and God are as true as the relations between ourselves and our fellow-creatures. It is, therefore, very important for us to know what the relations are in which each Person of the Blessed Trinity stands towards ourselves, and this we cannot know unless we know those Relationships in their eternal aspect.

We must not think of the Three Divine Persons as if they were successive impersonations of the Divine character. We have to recognize them in their eternal coinherence. We are 'baptized into the Name of the Father, and of the Son, and of the Holy Ghost' (Matt. xxviii. 19). The Three Divine Persons take us up into the unity of that love wherein they dwell for evermore One God.

We are not to think of either of the Divine Persons separating Himself from the Eternal Trinity so as to carry on a ministration whether for our redemption or sanctification here on earth. Where one

Divine Person is, there are all the Three, or, rather, they exist outside of all space and time, and the finite manifestations of every one of them, their operations in space and time, do not remove them from the changeless glory of the Eternal Unity.

Human personality is a communication of their likeness to the finite creature. Human personality multiplies itself with successive generations.

The Divine Persons of the Son and of the Holy Ghost come forth into their several relations of grace towards our human nature. Their infinite Divine Personality acts underneath the finite created form, but without severing Their Relationship to the eternal.

By the Incarnation, the Son of God, who dwells in the Father, takes up our nature as the instrument of His own Personality, that it may dwell in the Father by fellowship with Himself. By sanctification the Holy Ghost fills the Body of Christ and all of His members with the same Divine life, upholding their Persons by His eternal power. There can be no relation to Christ as the Head of the Body without participation in the Divine life of the Three Persons as befits His Headship, His Sonship, His communication of the Eternal Spirit.

If we do not recognize this coinherence of the Son abiding in the Father, we cannot recognize the participation of the Divine life which is given to us. For want of this it is that many persons think of the Holy Ghost as if He were only an emanating power, and of their own sanctification as if it were some inferior communication, and not a real

personal participation in the eternal life of God. They fail to apprehend that the Blessed Trinity takes us into Himself and dwells in us.

O Jesu, lift up my heart to contemplate the glory of Thy personal Majesty dwelling in the Father and the Father in Thee. Help me to glorify Thee, that my earthliness may not hinder Thy Divine action within me.

My son, thou seest how I humbled Myself, taking the form of a servant, although abiding in the form of God. Be careful so to serve God in My strength that thou mayest be raised from the finite conditions of thy servitude to rejoice in the glory of My Divinity.

Lord Jesu, would that I could remember this at all times, and, remembering it, would that I rose up to the obedience of faith accordingly! Alas! I am a miserable sinner. O let me die to the world that I may live to God.

2. THE UTTERANCES OF JESUS DIVINE IN THEIR ORIGIN.

Jesus is the incarnate Word, begotten of the Father. His utterances upon earth in ordinary conversation are the Voice of the Eternal Word. He does not speak as the mere creature of accident. His casual sentences are not the overflowing of human thought, but have their origin from the Father. The Divine power, the power of the Holy Ghost, whercin He is eternally begotten of the

Father, and by whose intervention He was conceived of the Blessed Virgin, fills His words at all times. Not that human volition is superseded by Divine impulse, but what He says as Man is spoken in obedience to that Divine will which gives Divine virtue to all He does. He is not merely a Teacher come from God, but He is the Word of the Father teaching in human form, and that form is absolutely true to the Divine Word by reason of the Personal coinherence which Jesus never lost even for a moment.

Philip, therefore, heard God speaking more truly than when there was the Voice speaking on Mount Sinai. The Apostles were beholding the God of Israel more truly than when the elders saw under His Feet the sapphire pavement on Sinai.

Men must not think of Jesus as if God were willing to work by Him upon certain occasions, leaving Him at other times to act as any other man. In every moment the utterances of Jesus were the outcome of the Eternal Word, so as to have their origin in the Father's will. He is not the unbegotten God. He has His Divine life from the Father. But all that He says comes forth not merely from a superintending inspiration, but from the Father, of whom He is eternally begotten by the indivisible act of Divine fellowship. He is God.

O Jesu, all Thy words are the words of the Father. O Thou Incarnate Word, as Thou vouchsafest to dwell in me, grant that I may speak nothing but what Thou teachest me. Let me not speak according to the corrupt

impulses of mine outward nature, but in the truth of Thy Divine life.

My son, blessed are they that speak only as I guide them. Their words shall be heard when they speak to God, and their words shall be with power and wisdom when they speak to men. But think not that thou canst have the assurance of My Presence speaking in thee on certain occasions unless thou livest in Me at all times. I dwell in the Father and the Father in Me: therefore My words are not from Myself as their origin, but from Him. So must it be with thee. Abide, therefore, in Me.

Yea, Lord Jesu, Thou art the Word proceeding from the mouth of God, by whom we are to live. Help me to hear Thee speaking in my heart continually, and let every other word be hushed.

3. THE WORKS OF JESUS DIVINE IN THEIR POWER.

The words of Jesus have not their origin in His Human Mind, but He speaks as the Father wills Him to do. His words were often spoken without any Divine manifestations following them. Nevertheless they were from God.

His works showed Divine power. The Apostles were not to think of Him as a Messenger favoured by the possession of miraculous gifts. The acts of omnipotence which He wrought were not His own separate doing. The Father is almighty, and the Son almighty; and yet they are not two Almighty's, but one Almighty. His miracles were the act of

the Father working through Him. They were not wrought at the suggestion of His own separate human will. The almightiness of God was not entrusted to Him for His own gratification. The Almighty Father acted through Him to glorify Him with Himself.

Jesus does not deny His own almighty power by thus attributing His works to the immediate agency of the Almighty Father. The Person of the Father does not supersede the Person of the Son. The Personal Will of God the Son is not latent, but operative, by reason of its identity with the Will of the Father. He is not annihilated or dishonoured by sharing the omnipotence of the Father in this subordinate relationship. The will of God is not accidental, so that the Almighty Persons might wish to do different things, in which case one must give way to the other. No; the will of God is eternally true by a law of wisdom which surpasses our comprehension, and the Divine glory of the Son consists in this fellowship of Will in participation of the omnipotence of the Father. His joyous love to the Father makes Him delight to exercise His omnipotence in union with the Father.

The Apostles, therefore, were to recognize the works of Christ as occupying quite a different position from miracles wrought by prophets of old. They wrought at God's bidding. Jesus wrought in ceaseless fellowship of the Father's life—such absolute unity that the Father was Himself the Doer of the work.

Jesus was not merely acting for God like a

prophet endeavouring to bring people to acknowledge God by supernatural operations. He was acting from God, in God, so that God was acting through Him.

Therefore His acts came forth with a Divine merit and benedictory power. They were acts of Divine life, although wrought under the form of man, and they could not fail of the Divine eternity.

This applies to all of His works, not merely to outward miracles. They are the works of the Incarnate Word, the outcome of the Father's Voice, so that they cannot return void. Their power, however little recognized by man at the moment of doing, lives on before God with benediction for ever.

O Jesu, as Thou rejoicest in the Divine obedience while the omnipotence of the Father accomplishes all Thy work, so grant me to rejoice in entire submission to Thee, that I, in my weakness, may be the instrument of Thine omnipotence.

My son, if thou wilt truly hearken unto Me, My truth shall be upon thy lips, and My virtue in thy touch, and My joy in thy heart, so that in thee the omnipotence of the Father shall be thy true reward. My Almighty Spirit working all thy works in thee shall stablish thee in the Triune life.

Thy words, most sweet Jesu, are indeed far beyond what I can ever apprehend. Nevertheless I know that Thou art true, and Thy promises shall be fulfilled towards Thy people in ways that we cannot conceive.

MEDITATION XXXIII.

The Testimony of Jesus.

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.—St. John xiv. 11.

1. HIMSELF THE GROUND OF FAITH.

AFTER pausing to express His wonder that Philip had not reached the full measure of faith in Him, Jesus proceeds to enjoin this faith as a duty upon all the Apostles.

And first of all, they are to believe this truth because He Himself has spoken it.

They have called Him Teacher and Lord. They ought, therefore, to rise up to the full height of His teaching. Their fault had not, indeed, been a reluctance to acknowledge His truth, but a failure to rise up to its consequences. He had constantly spoken of His oneness with the Father. His enemies had been more quick to apprehend His teaching than were His disciples. The one could utter the cry of blasphemy. The other did not rise up to the full utterance of adoring love. These had still a thought of God as being in some manner beyond Himself, so that until they could see the Father there was something wanting. But although the Divine Substance was greater in glory than the

human nature, so that Jesus might exult in going to the Father, yet the Person of the Father is not greater than the Person of the Son, and therefore whosoever has seen the Son has nothing further to see. He has seen the Father in the Son.

Jesus is desirous to enforce upon them the completeness of this manifestation of God, in order to make them rest satisfied, not because He would hold them back from desiring to see God manifested in the highest form of outward glory, but because He would deepen their conviction that the highest manifestation of God had been given them, although in a form of lowliness. They were not to measure the truth of God's manifestation by the external display, but they were to realize that truth in its own essential glory, whatever might be the accidents of earthly appearance.

They were to believe the word of Jesus rather than their own senses, which are so apt to deceive. They were to believe Him to whose care they had committed themselves. He had led them onward, and they owned His supernatural character. They must not stop short. They must take His words in their fullest possible significance, and so they would gain a vision of higher truth than had yet dawned upon them.

O Jesu, how can I fail to accept what Thou hast spoken! Thou hast sealed Thy testimony with Thine own Blood. Shall I ever doubt of Thy truth when I remember that Thou hast accomplished the work of glory by humbling Thyself to die upon the earth?

Never must any earthly appearances hold me back from believing whatever Thou dost promise. I am sure that Thy promises contain far more than I can see, and yet all that they contain is not more than Thou wilt perform.

My son, if thou wouldst profit by that which I do, thou must believe that which I say. God speaks to thee by Me, His only Son. It is in the fulness of His truth that I speak. Yea, things exist by His Word which alone gives them truth, and I am the Word in whom His glorious Will speaks throughout eternity.

Jesu, when I hear Thee speaking, I cannot choose but to believe. Yet must Thou create in me the ear, that I may hear that which no human faculties can know. Thou hast given me the longing to hear. Give me the love that while I hear I may receive Thy truth, for so to hear Thy voice is to live eternally. Behold me prostrate in my incapacity, waiting for Thy voice of power. Speak, Lord; for Thy servant heareth.

2. THE COEQUAL SONSHIP THE OBJECT OF FAITH.

Jesus again asserts the doctrine of the Co-inherence whereby He and the Father are one. This is the foundation truth upon which all the Christian system rests. The perfect Coequal Sonship is the Rock upon which the Church has to be built. The disciples will not be able to bear the apparent overthrow of the human manifestation by the powers of darkness, unless they thoroughly

accept the hidden Divine truth, against which the gates of hell shall not be able to prevail.

This statement they are to believe upon His own Personal authority. He does not mean that they are to accept it with human confidence in Him, as they would accept any saying of His respecting the outer world, relying upon His veracity.

This is a supernatural fact, and their only reason for believing it is just this, that He says it. It is beyond all human demonstration. Enough that He says it! 'He speaks that which He knows, and He testifies that which He has seen' (John iii. 11). It must be accepted at His lips, because it is a truth beyond human acceptance or human understanding. That He is One God with the Father, that He and the Father are One, is a statement which no one could make or guarantee save Him alone who is the Word of the Father.

This truth has to be revered in all its fulness. The Apostles thought they were rising up to it. 'By this we believe that Thou camest forth from God.' Our Lord warns them that they are overhasty. 'Do ye now believe?' Alas! we are too ready to jump to the idea that we believe. We need to have faith made perfect in love, as the substance of the things hoped for. Divine truth needs a Divine speaker for its guarantee. We may think we catch glimpses of the supernatural with intellectual delight of phantasy. That is not enough. Divine truth needs a Divine hearer for its reception. The heart must be supernaturally opened, the heart must be supernaturally quickened, filled with grace,

illuminated, purified, the heart must be taken into the very life of God, that is to accept the living truth of the Eternal Sonship. Only by the Spirit of God can we know the living truth of God. Controversy may vindicate a phrase, but only the Spirit of God can enable us to know the power. 'No man can say that Jesus is Lord, save by the Holy Ghost.'

O Jesu, grant that my understanding may be enlightened to the perfect acknowledgment of Thy truth. As Thou speakest, lift me up unto Thyself, that I may receive the Word because it is Thine, and Thou art the Word. Thine utterance shows the living truth of its Divine origin, by the living response which it awakens in every loving heart. Lord, I believe: help Thou mine unbelief.

My son, if thou wouldst believe more perfectly, thou must seek to experience the power of the truth which I make known to thee. The knowledge of the intellect is a stationary, lifeless knowledge, but the knowledge which My Spirit gives to the faithful is a growing knowledge developing in blessed experiences of that Divine love whereby faith is perfected. I will not fail to teach thee. Only thou must die to the teaching of the worldly reason if thou wilt have thy heart free to receive the heavenly gift.

Jesu, I would be Thy disciple, not only in the outward companionship of Thy loving manifestation, but in the love and power of Thy hidden mystery. Speak the word, and Thy servant shall be healed. Lord, that I may receive my sight! Speak Thou

within me, not only to satisfy the longings of my heart in its exile, but to conform me to the predestination of Thy love in the welcome whereunto Thou callest me.

3. THE WORKS OF JESUS THE WARRANT OF FAITH.

‘No man can come unto Me, unless the Father which hath sent Me draw him.’ So Jesus had spoken. But the loving intimacy of three years ought to have drawn the Apostles to love and believe in Him.

Love is to faith as a living telescope, whereby to see in detail of active power what faith alone can only behold in vague and imperfect outline.

Yet Jesus had been here so long, and the Apostles had not apprehended His truth. They ought to have apprehended how the Father was working in Him. His words ought to have brought home to their minds a conviction of Divine reality and life. They ought to have risen up to accept His words, because even the emissaries of His foes could perceive that ‘never man spake like this Man’ (John vii. 46).

If they were blind to the supernatural gaze of love, they ought, Jesus now says, to accept at any rate the lower ground of demonstration. If the love of God manifested in His words did not draw their hearts, the power of God manifested in His acts ought to drive their reason to believe Him while He spake of God.

Our Lord enforces again what He has said about the works of the Father. Miracles are a subordinate

testimony to Divine truth, but they are a necessary element of a Divine revelation. They must be conformable to the moral character of God, but they are to lead us to acknowledge what is beyond our intellectual grasp. Miracles point onward to mysteries, and mysteries contain the intimation of truths beyond any natural expression.

A Divine mystery is above the natural understanding. The mystery of the Holy Trinity is not a puzzle that requires more clearness of expression in order to be naturally received. It is the truth of a higher world, and can only be accepted in the power of that higher world.

Nevertheless the powers of the lower world may certify the truth of an authority whose words they cannot explain.

So did the moral character of our Lord's life address itself to the moral sentiments of human nature, and the evidence of miracles to the logical faculty; and this twofold witness ought to have led the Apostles to accept a truth beyond their understanding. Reason requires us to believe what is above reason, and man's moral nature feels that nothing short of that can satisfy his love.

Our Lord had already spoken in a similar way to the Jews. 'Ye have sent unto John, and he hath borne witness unto the truth. But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. . . . But the witness which I have is greater than that of John: for the works which the Father hath given Me to accomplish, the very works that I do, bear witness of Me, that

the Father hath sent Me. And the Father which sent Me, He hath borne witness of Me. Ye have neither heard His voice at any time, nor seen His form. And ye have not His Word abiding in you: for whom He sent, Him ye believe not. Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me' (John v. 33-38). So again, 'In your law it is written, that the testimony of two men is true. I am He that beareth witness of Myself, and the Father that sent Me beareth witness of Me' (John viii. 17, 18).

So important is the evidence of the inspired words of Holy Scripture as the Father's testimony to Jesus by the prophets, and the evidence of miracles as the Father's testimony by Christ Himself to seal the testimony of Jesus as a supernatural Personage, while He Himself proclaims the mysteries of Divine truth.

O Jesu, though I have never seen Thee working miracles in Galilee or Jerusalem, yet have I seen Thy power working miracles throughout the world. Greater than the miracles of Thy humiliation wrought for suffering individuals are the manifestations of Thy mission from the Father which shine out through all the ages that have elapsed. Only a truth which was above nature could have accomplished what Thy Church has wrought throughout the world. When I see what the Father has done by Thy means, I must worship Thee as being our God, evermore dwelling in the Father, even as Thou hast said.

My son, thou must follow Me onward in the fulness of faith. Be watchful, lest having begun in the spirit thou look to be perfected in the flesh. As I came forth from God, so would I bring thee to God. Lay hold on eternal life as I give it now to thee amidst the weakness of earth, that thou mayest attain to that perfect knowledge of God wherein thou shalt live with Me in My glory.

Jesu, my only reliance is upon Thee. In Thy faith let me die, in thy faith let me conquer, that in the vision of Thy truth I may live for evermore, and rejoice in the perfect knowledge of Thy love.

MEDITATION XXXIV.

The Life of Faith.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do: because I go unto the Father. — St. John xiv. 12.

1. FAITH IN CHRIST.

WE are to believe Christ when He declares to us His glory, but that is not enough. We must believe *in* Christ. To be incorporated into Christ by faith, to be admitted into the covenant of Christ by Holy Baptism, which is the initial sacrament of faith, is to receive a new life—the life of Christ. We are too apt to substitute a faith which rests upon Christ for a faith which abides in Him. The one is an imperfect natural faith. The other is a covenanted faith perfected by an act upon the side of God, who receives us into the supernatural prerogatives of the Christian covenant. The faith of the Old Testament worthies belonged to the first class, of whom St. Paul says that although they ‘obtained so good a report through faith, nevertheless they received not the promises: God having provided some better thing for us, that they without us should not be made perfect.’ Now, however, that Jesus is our High Priest at the right hand of God, we in the Christian covenant are to ‘look to Him as the Author

and Perfecter of our faith' (Heb. xi. 39, 40 ; xii. 2). The earlier faith belonged to a state in which all mankind were dead. The latter faith belongs to the covenant whereby we are made partakers of eternal life in the Son of God.

Our Lord therefore marks the transition from faith as a sentiment to faith as a covenanted life, by the twofold 'Amen' which so frequently introduces His most solemn declarations of Divine mystery.

The coinherence of the Father in Jesus, and of Jesus in the Father, is a Divine mystery altogether beyond our comprehension. The assumption of the faithful in the covenant of regeneration to share in this Divine life is a practical mystery of the utmost consequence. The one flows from the other. The purpose for which the Word of God came into the world (Ps. lxxxii. 6) was to fulfil the predestination of the Messianic covenant by which those to whom He came should, in the language of the Psalmist, become 'gods,' *i.e.* should be made 'partakers of the Divine nature' (2 Pet. i. 4).

The teaching respecting the Comforter leads on to the declarations of the reality of the Divine life, which supply the basis of our Lord's great intercessory prayer in ch. xvii.

Our Lord now tells us that the reality of this life is to be shown by the works which it will enable each of His faithful people to perform. 'The works that I do shall he do also'—works which are above the order of any natural power, and therefore show that they are wrought in the power of a Divine life.

God the Father has been doing wonderful works

through Jesus by reason of this indissoluble life of coinherence. The same power will go on operating in the Body of Christ. Those who are incorporated into Him shall act with the power which acts through Him, their Head. The strong asseveration, ‘*Verily, verily,*’ is the assurance of the Divine covenant.

O Jesu, wonderful is Thy condescension whereby Thou dost vouchsafe to take part in our sufferings, but surely more wonderful is it that Thou callest us miserable creatures to take part in Thy own works. Without our aid Thou didst create the heavens and the earth, but now Thou callest us to be Thy instruments in giving Divine life to that better heavens and earth wherein dwelleth righteousness. Thou didst die for our sins, treading the winepress of God’s wrath alone, but Thou callest us to be the ministers of Thy righteousness for the perfecting of the saints and the edification of Thy mystical Body.

My son, take heed that thou dost rise up to the exercise of this life which I have given unto thee. Thou must be careful to remember that the works of My faithful people can only be wrought in this Divine power. Look not to outward things as if they would advance My glory. My glory is the glory of the Divine life, and none can advance it save by the acts of a Divine faith, claiming in Me the privileges of the Divine Sonship.

Alas, most holy Jesu, how readily do I fall away from Thy heavenly vocation! How miserably do I turn to the instruments of human power, as if they

would help Thy work! Yet is there no power whereby Thy kingdom may be advanced, save the power of that Divine life which is in Thee. In Thee let me live, that I may be true to the law of Thy Divine working, putting away all earthly powers in which there is nothing but deceit.

2. THE 'GREATER WORKS' DONE BY THE FAITHFUL.

The life of Christ is communicated to His members, so that He is to be found acting in them as the Father acts in Him. But Jesus goes on to say that the faithful shall do greater works than Christ Himself.

What does He mean by greatness?

He does not here refer to mere phenomenal greatness, as if the works intended would be multiples of His own miracles. That is apt to be the idea with carnal minds, who measure the greatness of a work by the vulgar measure of material result. The works to which our Lord refers as His works, wrought by the Father through Him, are not thaumaturgic displays. They are spiritual works. The works of the faithful are therefore to surpass His own works in their spiritual effect; not, of course, their ultimate effect, but their immediate spiritual consequences as developing heavenly life upon earth.

He Himself was just about to close a life of miracles with what seemed like utter failure—the ignominy of the Cross. It was such a failure as none of His disciples could have borne. They, unlike Him, were to be cheered with tokens of spiritual

power. Whereas all who were round about Him forsook Him and fled, they would found Christian communities in various parts of the world.

Of course, as their work would be His doing by spiritual co-operation with them, or rather by spiritual energy operating in them, so also all their work was the outcome of His own work. The whole glory of the Church in all future ages was the outcome of His Cross and Passion. As all the blossoms and fruit-crop of a tree are contained within the original seed from which it springs, and cannot grow in their several developments unless the seed first of all (to use St. Paul's phrase) shall die (1 Cor. xv. 36), so all the greater works to be done in future time were contained in His own personal action, while by the death of the outward nature He developed the hidden energies of the Holy Ghost, which were the glory of His Incarnation and are now the strength of the Church.

The works done were to be greater in their successive manifestations than the works which He wrought Himself, because His works had their perfection within themselves, whereas their works would be only imperfect as human acts, but would transmit the merits of His Passion in the triumphant efflorescence of the Spirit's power.

These greater works, therefore, are all the various spiritual wonders which the Church would have to perform, by the ministry of His grace, throughout the world—the successive evangelization of the nations of the earth; the dispensation of spiritual life by the sacraments which He should ordain; the

development of social life in purity and love by the inculcation of principles unknown in any former dispensation; the spiritual enlightenment of individual souls, so that they might grow towards the true apprehension of God by supernatural virtues, that thus the heavenly Jerusalem might be built up in all her predestined glory.

O Jesu, grant that I may always remember, while I am ministering in whatsoever position in Thy Church, that all the grace which can make my ministry effectual for good has been obtained by Thy personal endurance of suffering, and can only be operative while I abide in Thy mystical Body, dying with Thee to the world that Thy Holy Spirit may develop through me the covenant of life.

My son, great is that work of the Priesthood to which thou art called. Do not make it little by attributing greatness to any worldly accident. Look to experience the greatness of its spiritual power by cherishing in thine own outward nature that law of the Passion whereby I obtained it for thee at the first.

Jesu, my crucified Lord, how can I praise Thee for Thy work of redemption! Open mine eyes to contemplate the future glory of Thy Church in the final sanctification of all Thine elect people. Why hast Thou called me to have any part in this growing magnificence of Thy love? Surely Thou wouldst have me learn thereby my own littleness. The greatness and the glory of every work is Thine alone, by whomsoever the work be outwardly performed. Thou

workest all in all, and we can only search into the greatness of that which Thou hast done by contemplating the greatness of the spiritual development of Thy kingdom wherein we have to share.

3. CHRIST IN HIS GLORIFICATION THE SOURCE OF GREATNESS.

The work of the Church throughout the world is the outflow of the work of Christ. His exhaustless merits are the stream of imperishable power, which by the inherent efficacy of the Holy Ghost accomplishes the victory of the faith from age to age. By them His Humanity is extended so as to conform all who are baptized into His Body to His own true likeness and character by the communication of grace. By them His Body thus extended is ever growing towards its final completeness as a holy Temple in the Lord—that House of the Father wherein the redeemed shall find their eternal home.

The power thus springing from Him is a living power. The life of Christ is no event of the past, which may be recorded as having effected the change wherein we rejoice. We are not to think of His example as a stimulus which may well encourage us to seek to be like Him. The gift of grace is not a gift of power, which we may use indifferently for good or for evil as the gifts of natural genius and wealth. The power which the Church inherits from Christ is a living, Personal power. Christ Himself is with the faithful, doing all their works in them, even as the Father does all His work in Him, by a

real communication of Divine life in the indissoluble unity of the Holy Ghost. His Church has no life separate from Him who is the Head. His Divine life is not a restricted influence by which He, as the Head of the Body, lives in God, while His Body has no share in that Divine life. The head of an earthly society might enjoy the prerogatives of some personal association with a supreme power, to be used on behalf of His subordinates, although they are excluded from it. It is not so with Jesus and His Church. The Divine life which belongs to Him is shared by all His members. The Personal Presence of the Holy Ghost proceeding from Himself binds every member of His Body in the fellowship of the same Divine life with Himself. By the operation of this coequal, consubstantial Person, He dwells in all His members and acts in them. There can be no act of their life in which He does not take part. He sympathizes in all their sufferings, and supplies whatever spiritual gifts are wanted for the performance of all their duties. The union between the head of a natural body and the members is not so close as between Christ and His Church. He is personally present in all His members, for the Divine vitality which He communicates is inseparable from His own Personality whereby He exerts it. As, therefore, He dwells in the Father and the Father in Him, so also He dwells personally in every one of His people, giving His Divine life to each. This He does by the power of the Holy Ghost, because the Holy Ghost is the proceeding Power who carries out all the Divine work in all

the realm of God's creation, and binds the creatures in their several degrees of union with the Creator.

This communication of Divine life to His Church, so that it should act in perfect unity of life with Himself, could not be if His own humanity were not abiding in the glory of the Father. It was impossible that He should thus give Himself forth to His people while He was upon the earth. It would be inconsistent with the laws of existence in this world into which He came by emptying Himself. He had to remove His Body from this lower world, so that being glorified in the Divine life it might be a source of power, and we coming into union with Him might receive the fulness which dwelt in Him. A mere fusion of our bodies with the Body of Christ in a state of humiliation, if that were conceivable, would have been altogether profitless. It was necessary that He should go away to the Father in order that His Body, being glorified by the Holy Ghost, after having passed through death, should communicate that Holy Ghost according to the power of a new and imperishable life.

So, then, Christ now dwells in God not only as He did eternally by the Personal coinherence, but also by the exaltation of His Manhood to share in all the glory of that eternal love; and He also dwells in His members upon earth, uniting them to Himself by the infusion of His glorified Humanity, wherein the Godhead operates unceasingly by the Personal agency of the Holy Ghost. The acts of His people have, therefore, a character and power which is truly Divine, being the onflow of His ascended life. Their

acts do not receive the Divine co-operation merely by external approbation which God accords to them on account of any natural merit. They have the Divine co-operation by reason of the Holy Ghost as the Spirit of Christ dwelling in them, and originating, quickening, guiding all their actions.

Therefore it is that the acts of the faithful in the Church should be greater than the acts of Christ when Personally acting as man among men. What He did in His own Person upon earth, He did under the conditions of our humiliation, although acting with Divine power. What is done by the faithful in His Church is done under the conditions of His Divine exaltation, although amidst the surroundings of human weakness. The one belonged to the material universe; the other belongs to the spiritual.

We ought to bear in mind the spiritual character of all Christian action. We should be less concerned about external success or failure if we would think of all true acts of faith as having their proper sphere of manifestation in the glory of Jesus, independently of all outward appearance. We should feel the importance of all actions done by us as members of Christ if we remembered their heavenly relationships, their Divine reality.

O Jesu, who abiding on the throne of God dost rule Thy Church, strengthening us by the power of the Holy Ghost to do that which befits Thy heavenly glory, grant that, as I look to receive all strength from Thee, so I may also be watchful to act in all things according to Thy holy will.

My son, regard not the outward conditions of thy place upon the earth, but lift up thy heart to the throne of My glory. So will I make all My glory to be manifest even in thy trivial actions, and thou shalt have thy part in the consummation of glory along with all Mine elect in My kingdom.

O most blessed Jesu, the accidents of this present world cannot move me, if I know that Thou art at the right hand of the Father. Being enthroned in the glory of His power, Thou art nearer to me than if Thou wert continuing with me under the limitations of earth. Thou for a season didst accept those limitations to control Thine own action, that being exalted in the Divine sovereignty Thou mightest make even a worm of earth such as I am to share in the infinite power of Thy spiritual life.

MEDITATION XXXV.

The Power of Prayer.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.—St. John xiv. 13.

1. PRAYER IN THE NAME OF CHRIST.

OUR Lord shows us how it is that the faithful are to do those greater works which shall be theirs. They do not act by a gift of omnipotence entrusted to them once for all. Their power of action consists in the covenant claim to which He admits them. By this claim they are to draw near unto God. They will accomplish these great works because He is at the right hand of God to communicate to them the gifts of grace, and because they themselves have access to God by His mediation, so that they can ask God for all things according to their need.

The glorification of Christ, therefore, assures them of a loving acceptance in God, and binds them in a loving dependence upon God.

The power which they are to exercise is a power, not of proud self-sufficiency, but of humble supplication. It is a power, not of earth with its individual rivalries, but of heaven with its Divine unity. It belongs to them as having been taken up into the heavenly life, wherein Christ is Himself exalted.

Prayer, then, is the instrument of that power which our Lord here intends. So we must understand that all the official acts of the Church are forms of prayer. By prayer is not intended merely the occasional utterances of individuals in their need, but chiefly and primarily the authoritative action of the Apostolic body in drawing near to God. The administration of the sacraments is not simply an authoritative act performed by powers received from God. It is, besides this, an act of prayer commending the recipient to God.

Prayer must be offered up in the Name of Christ. This is more than an appeal to Christ's merits. It is an exercise of His Filial Relationship to the Father which the faithful are enabled to share by their vital union with Him who is exalted to the right hand of God. His living Voice fills the cry of humanity, which would otherwise be an empty one, and lifts it up with the authority of Sonship to claim the Father's love.

The Name of Christ is not a lifeless title of official acknowledgment. The Name of Christ implies the whole living Being of Christ. His Name belongs not to any abstract thing. We cannot ask in the Name of Christ unless it be in the unity of the Person of Christ.

This includes His moral character, His Divine righteousness, His all-comprehending love. We cannot, therefore, ask for anything in His Name unless it be consistent with His own will. Prayer may develop the will of Christ in manifold details, but it can never bring forth an answer from

God which is inconsistent with the perfect will of God.

Consequently prayer can never be selfish. Our desires cannot be uttered in the Name of Christ unless they are consistent with the high interests of all Christ's Body. On the contrary, we cannot pray for ourselves unless we include the well-being of others in our prayer, for we have to regard all the members of Christ with the same interest which makes us desire anything for ourselves. Therefore the normal Christian prayer is addressed to 'our Father' on behalf of all who are sanctified in His Name, that their wants and ours may be equally fulfilled.

Neither can we ask in the Name of Christ unless we are living true to that Name. This law of prayer is a pledge of obedience. Unless we are given up to God in Christ, as Christ gave Himself to be a sacrifice for us, we have no right to plead His Name, for we show that we are holding ourselves back from His unity. Prayer in the Name of Christ pledges us to live true to the Name of Christ. 'Let every one that nameth the Name of Christ depart from iniquity' (2 Tim. ii. 19).

We cannot take up the Name of Christ as an occasional ground of appeal. Life is continuous, and His Name is a name of life. Unless that Name be our life, it cannot be our help. It were a blasphemy to plead it before the Father, if by our unfaithfulness that Name be every day blasphemed amongst men.

We blaspheme that Name when we fail of

believing in its Divine power. For it we must forsake all else (Matt. xix. 29). 'Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God' (Ps. xx. 7).

Jesu, Thou art the Lord of my life. O let my actions be conformable to Thy will, and so shall my words be effectual through Thy power.

My son, if thou wilt keep My Word and not deny My Name, then shalt thou find the fulness of its power, and My Father will acknowledge the claim of My Sonship for all that thou shalt ask Him. Fear not what thou mayest have to suffer for My Name's sake. Whether it be amidst the violence of the world or the temptations of the evil one, be thou true to My Name, to glorify Me in righteousness, and thou shalt find the truth of My promises for the obtaining of all that thou shalt ask in My Name.

Jesu, Jesu, Thy Name is above every name. O let Thy Name be so written in my heart that every other thought may die, and Thy Name may quicken me to live with Thee for evermore in the love of the Father.

2. CHRIST ANSWERING PRAYER.

When Christ ascended up to heaven, He received gifts for men (Eph. iv. 8). All power was given unto Him in heaven and in earth (Matt. xxviii. 18). We must be careful, in speaking of our Lord's intercession,

to remember that it is now an intercession of glory for the communication of Divine gifts, not the intercession of a suppliant asking for an increase or continuance of gifts from a higher source of power. He has received by His primary glorification all those gifts which are to be called forth into development by the necessities of His people. He is not waiting to receive the reward of His Passion. His Humanity is perfected in glory, and from it streams forth exhaustlessly that fulness of Divine power by which His members may be filled as partakers of the same Divine glory. His intercession is now an act of distribution, not of petition. We on earth have to make our petitions, but they have all been abundantly anticipated. Our prayer is to the Father, while we plead the claims of Christ, as the only Son, the Head of the Body, whose members we are. Jesus gives answer to the prayer, acting towards us through that Humanity which alone constitutes the channel of communication between ourselves and God, but acting in the authority of His Divine Person co-equal with the Father, for as the Son of God He hath obtained a more excellent Name than belongs to the noblest of the heavenly host (Heb. i. 4).

We are not to think that our prayer to the Father is any disparagement of our Lord's Divinity, any more than the action of His Humanity in granting our prayer is any derogation of the Father's Divinity. Our prayer, even if personally addressed to Christ, must rise up to the eternal Father, for He is the Source of the indivisible Godhead. The answer to our prayer must be given by the Person of God

the Son, for all the gifts of the covenant of grace are summed up in Him. There can be no gift of grace save by the intervention of His Manhood, for all has been given to Him. The 'one blessing' (Gen. xxviii. 38) which the Father has to give has been already completely appropriated to Him. The Divinity cannot act, save through the glorified Humanity, without resuming some of that glory which has been given to the Man Christ Jesus; neither can the Father act, save through the Son, without violating the eternal relationship in which the Father and the Son stand one to the other by virtue of the coinherence whereby they dwell together in the unity of the Holy Ghost.

'The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise.' Our Lord said to the Jews that the Father would show Him greater works, *i.e.* that the Son abiding in the unity of the Godhead would do greater works than those miracles which they had witnessed during His earthly ministry (John v. 19, 20). He now tells the Apostles that they are to do greater works. Those works which He foreannounced to the Jews should be accomplished through them. They would pray, and He would answer this prayer. These works to be accomplished by them would be really His works--His works as God, for He acts in the unity of Godhead with the Father: His works as Man, for His Manhood is not reduced to unconscious, involuntary action in the matter. He acts with Divine power, but with a human will which He never loses. The prayer rises up to the Godhead. The answer comes

through the sovereign power committed to the Manhood. To let the prayer terminate in the Manhood, as if the incarnate Son would regard us with a more tender sympathy than the Father, who in love to man sent Him down, would be to rend the Godhead by a conception like that of Arius, or the Personality like Nestorius. We must not allow the thought of human sentiment to degrade our devotion to the consubstantial Son of God. Neither must we lose sight of the Manhood, as if Divine Omnipotence could dispense with its intervention in giving answer to our prayer, for then we should obliterate the whole dispensation of grace. The mediation of Christ is not a mere arbitrary system of technicality or etiquette. It is a law upon which the kingdom of heaven is based, and 'the Word of God cannot be broken,' so that God cannot set this law aside, and we must not think that any plea of good intention, or sincerity, or ignorance, would avail to obtain for us what we need in a manner equivalent to that which God has prescribed. 'Ye must ask the Father in My Name. Ye must look to Me to give you the gift.'

O Jesu, enthroned on high, when we look up to Thy glory, how must we rejoice in Thy love! All the glory of the Father is Thine, and Thou hast received it, not for Thyself alone, but for us Thy members. Open our hearts to desire Thy glorious gifts, and our lips that we may cry out unto the Father, and obtain acceptance through Thy mediation.

My son, ask and thou shalt have. There is nothing good for thee that the Father hath

not given Me. Ask, and I will give thee all manner of good. Yea, ask in My Name, and if thou ask that which is amiss, I will turn thy prayer into good, so that thou mayest have the good which thou desirest, and not the evil whereby thou art deceived.

O Lord Jesu, help me indeed to ask for all those gifts which the Father has provided for me, that receiving gifts sanctified by Thy mediation, I may attain to be sanctified in the fellowship of Thy love.

3. THE FATHER GLORIFIED IN THE SON.

The kingdom of Christ is the consummation of God's creative work. The original creation manifested the invisible things of God, His eternal power and Godhead (Rom. i. 20). 'The heavens declare the glory of God; and the firmament showeth His handy-work' (Ps. xix. 1). Yet was He who made them Himself altogether unseen, and His moral character, with its infinite perfections, could not be revealed through finite objects.

Now God has been 'manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory' (1 Tim. iii. 16).

The Church is more than an institution for the saving of fallen man. It is ordained for the glory of God through the manifestation of Christ. 'Now unto the principalities and powers in heavenly places is being made known through the Church the manifold wisdom of God' (Eph. iii. 10). By the Church,

as the extension of the Body of Christ, God is revealed in His incarnate Son to the contemplation of all the heavenly host.

‘The glory of God lightens the holy city, and the lamp thereof is the Lamb’ (Rev. xxi. 23). The glory of God enshrined in the Manhood of our Lord Jesus Christ shines throughout the heavenly city, but not merely as a light in a dark place. It shines as the living light, circulating with reciprocal energy through all the stones of that city, for these living stones are the children of the light. They respond to that light. They rejoice in it. And their desires and prayers call forth the manifestations of the central Light which illuminated all. They are not merely passive recipients of the Divine glory. That light is the light of love, and although their love is primarily responsive to the central love of the incarnate God, yet they abide in His love by loving. They live in that love by the solicitude of prayer. Their prayer calls forth into manifestation the exhaustlessness of the love from whence their life is derived. The humanity of the incarnate Son has the fulness of the Divine light within itself, for the Person of the Son dwells in the undivided glory of the Father. The multitude of the saints, builded together in Him, bring forth in countless individual manifestations the glory which He has. The glory of love cannot be known save by the activity of love towards worthy objects. The glory of the Divine love could not be known if it were not manifest in its glorious operations towards all the multitude of the redeemed. It is seen acting towards them not

by pity as towards sinners external, but by its transforming power of sanctification, making them saints so as to be worthy of the love that is given, and capable of corresponding with its regenerating power. Thus the life of God is seen in all the saints, who are built together in Christ.

We read respecting the man and woman in the natural creation, 'The man is the image and glory of God, but the woman is the glory of the man' (1 Cor. xi. 7). This saying of the Apostle finds its archetypal truth in that the Man Christ Jesus is the eternal Image of God, and the Church is the glory of Christ, His Bride, formed out of His own substance.

So, then, the Father is glorified in the Son, by the manifestation of the Divine character in the Person of Christ, as the centre of all the relationships of the heavenly kingdom. All the angels of God worship Him. They wait as servants upon the faithful, the members of Christ who are the heirs of salvation. They rejoice to see God in the end shining forth with a glory which our present faculties cannot in any way conceive—the glory, not of a material effulgence, but of a spiritual power developed in energy through the moral nature of man created in God's image, and living now with His life, when our Lord Jesus shall come 'to be glorified in His saints, and they in Him, according to the grace of our God and of the Lord Jesus Christ' (2 Thess. i. 12).

To us in this world spiritual energies can only be seen as operating through material surroundings.

Hereafter the spiritualized nature of man shall shine with the reality of the Spirit of God. To us in this world love can be visible only as an affection manifest in its results. In the glorified Body of Christ the transcendent spirituality of the human organism shall shine with the splendour of love as an inherent substance, for God is love.

The prayers of the faithful are the means whereby they severally drink into themselves the love of God communicated through Christ. ‘Whatsoever they ask the Father in His Name, He will do it for them, that the Father may be glorified in the Son.’

O Jesu, Thou art the Image of the Father, through whom the glory of the Father streams forth as the joy of all creation. Purify my heart to desire Thy glory, my understanding to contemplate it, my affections to rejoice therein, my life to show it forth, my whole nature to experience the blessedness of its transforming power.

My son, ask and it shall be given. The Father is glorified in Me while I give to thee what I have received from Him. Thou art called as one of My members to receive that which angels can only worship in a lower sphere. Yet the very angels rejoice to see the love of the Father which I exert towards thee in giving answer to thy prayer.

O Jesu, Thou art mine eternal Portion. Teach me to love Thee. Let Thy love burn out of me whatever is at variance with Thy love.

MEDITATION XXXVI.

The Mutual Love of Christ and His People.

If ye shall ask [me] anything in my name, that will I do. If ye love me, ye will keep my commandments.—St. John xiv. 14, 15.

1. CHRIST PERSONALLY ACKNOWLEDGING HIS NAME.

JESUS promises that He will do whatever we ask in His Name. It is doubtful whether or no the word 'me' should be inserted in the text. At any rate, it only seems to bring out the identity between Himself and the Father. It is to Him as God that the prayer is made. It is as the God-Man that He gives the answer.

We cannot, however, approach the Second Person of the Trinity, any more than we can approach the First Person, except in His own Name. The Incarnation does not bring Him into covenant with all mankind.

His Incarnation does indeed bring Him into especial relationship towards all mankind, but it is a relationship of separation, not of union. He is 'separate from His brethren' by reason of the holiness which is His very life, whereas His brethren are dead in trespasses and sins. It is a relationship of contrast, because their lives are so different to

His. It is a relationship of judgment, because His Presence amongst them is a test of their love of the truth, or else their hatred of it. It is a relationship of condemnation to all those who obey not the gospel which He proclaims, for God hath committed all judgment unto Him because He is the Son of man. Therefore do we read in the Apocalypse of 'the wrath of the Lamb' (Rev. vi. 16).

So, then, His Humanity wherein He suffers for all mankind does not bring Him into a covenant relation with mankind at large. In order to share the covenant of His love, we must be baptized into Him, taken out of the separatedness of our natural condition of death, taken into the unity of His Divine life.

We must be baptized into the one Divine Name if we would be in covenant with Him. The Divine love of the Father and the Son to us is one. The Divine wrath against sinners is one. If we speak of the Son reconciling the Father to us, we do not mean the Father as a Person, but the Father as the Source of all Godhead, and so under the name of the Father we include the other Persons of the Blessed Trinity.

Jesus sets before us in this verse the covenant love to which He has pledged Himself. His Manhood is the pledge of His action. By it He has subjected Himself to the covenanted relationships of created life towards those who become united with Him. His action towards them is not the action of sovereign beneficence in its vagueness, but of covenanted mediation in its truth.

We cannot speak to Christ in His own Name without acknowledging Him as the Second Person of the Blessed Trinity. He has no name separate from the Name of the Father. To speak to Him in His own Name is, therefore, to speak to the Father with whom He is one. We must take care in speaking to Christ that we do not address Him with any idea of inferiority. There is a subordinate Relationship in which He stands to the Father, but Their Life, Their Substance, Their Name, is One. They are One in Their Righteousness, One in Their Justice, One in Their Love. The Humanity of Christ is the manifestation of Divine Righteousness in Created Form for the vindication of Divine Justice and the expression of Divine Love. In it the creature is exalted in the fulness of truthful love to correspond with the sovereign will of the Creator.

We cannot, therefore, speak to Christ in any manner external to the Divine glory. We can only speak to Him as we would speak to the Father—speak as having been admitted to the covenant of Divine life in Him.

In this utterance, then, our Lord declares His love towards all His covenant people. If they rise up to hold fellowship with Him in the Divine life, He will perform all their petitions.

O Jesu, how great is Thy goodness ! Help me to realize the power of Thy Holy Name, that approaching Thee according to Thy will, I may obtain that which I ask, and ever grow in the experience of Thy love.

My son, take heed that thou doubt not My

promises. I am the Truth. I am the Life. Doubt not My power. If thou couldst obtain anything without Me, it would only be lifeless; but whatever I give to thee, I give it in the power of that life which I have within Myself, and even that which seems to be dead shall revive in benediction so as to perfect thy heart's desire according to the fulness of My love.

Jesu, Thou art full of love. Thy promises surpass all my desire, for Thy fulfilment surpasses all my words. I ask of Thee in my ignorance that Thou mayest answer me in Thy wisdom. I look to Thee for more than I can ask, that, gazing into the abyss of Thy love, I may learn to love Thee better, and find Thy goodness manifested in every dispensation of Thy grace.

2. LOVE TO CHRIST.

As Christ has called us into the covenant which is established in His Name, we must approach Him in the truth of that covenant. That covenant is a covenant of love, for love is the very Being of God. The Three Personal Relationships wherein God exists are the eternal manifestations of that love which acts towards us in the Person of Christ.

If we would speak in Christ's Name, we must speak in love. The prayer which is not the prayer of love can find no acceptance with Him.

The purpose of prayer is violated if we think of prayer chiefly as the means of obtaining our own

gratification. Prayer can find no utterance unless it lift up the soul into conformity with the love of Christ. Unless prayer raises us out of ourselves, it only serves to bury us in our selfishness. We ask and have not, because we ask amiss, even that we may spend it upon our own lusts (Jas. iv. 3).

As prayer is an ascent of the soul to God, it must be an ascent of the soul seeking for God, rising up to God, expanding itself, losing itself in God, finding God in His infinity as it loses itself with all the limitations of its finite condition. Thus prayer lives with life of love in its origin, its continuance, and its end.

What we ask in the spirit of love, that will Christ give. But the covenant implies that we love Him. Jesus, therefore, tells the disciples how He will be true to the covenant of love, and how they must be true to it also. His love demands a response. Without this none can really ask Him anything.

We are too apt to think of what we can get, as if that were the reason for loving Him; but it is not so. We must love Him for Himself alone. This is the foundation of the covenant. Our acts towards Him, like His action towards us, must be the result, the manifestation, of love, not the mere dull coinage and lifeless symbol of love. Love will make us more anxious to do what pleases Him than to get from Him what pleases us. That which truly pleases the faithful soul is not what He gives, but what He Himself is. Indeed, we cannot enjoy His gifts truly and worthily unless we love Him and

rejoice in Him, whereas if we do love Him we shall rejoice in all that He does for us, whether it be according to our natural will or no. What it pleases Him to give must please us to receive, if we really lose ourselves in Him. What pleases Him is eternal good. What pleases our natural will is too often deceitful, and turns to eternal evil. All our prayers must lead us onward in love to seek Himself in everything and above everything, and to seek for our own selves to become conformed to Him.

How blessed is the life of prayer whereby we realize our covenanted union with God in Christ! How sad is prayer when the life of love is lost! It is impossible to revive love in the soul when it has died out, save by diligence in prayer.

O Jesu, Thy Name is full of power and life. Let me live in Thy love, that I may hold communion with Thee worthy of Thy glorious Name.

My son, speak to Me in the power of My Name, and thou shalt experience its greatness. I am the Word by whom all things were created, and if thou abidest in Me, My Word shall be the strength of thy prayer. Thou couldst not ask for anything, nor desire it, unless the very thought of it came from My creative boundlessness. Thou canst have no thought but what comes from Me. Think not that thou canst desire more than My predestinating love has determined. Nay, thou must rise up to My predestination, and yet

will thou come short unless thou rise up in the fulness of My love.

O Jesu, Thy Name gives me the assurance of Thine eternal love, and in our manhood Thou hast revealed it by the Blood of Thy covenant. So let me live in Thy love by the power of Thy Holy Spirit, and let the truth of Thy grace be the law of all my conduct.

3. OBEDIENCE THE TEST OF LOVE.

‘If ye love Me, ye will keep My commandments.’ As Christ in His love will fulfil our prayers, so must we fulfil His commandments. His Word must rule our life and dictate our desires.

His will, however it be expressed to us, must be the true end of all our desires if we really love Him. We cannot acknowledge Him in His wisdom and goodness if we shrink from obeying His commands. His supreme glory must be dearer to us than any consideration of ourselves. ‘Not as I will, but as Thou wilt,’ must be the law not only of resignation in suffering, but of impulse in action.

Love is a mighty impulse which is sure to make itself felt. It never can do too much for the object of its delight. It is satisfied if it can but give pleasure to the one to whom the heart is given. The smallest wishes of the loved one are imperative demands. It cannot divide itself. It may be given to many for the sake of one, but never to any to the injury of the one.

The loved object is always present to the mind

as having an interest in everything that is undertaken. Love fuses two lives in one. It is a communication to the creature of the very law of God's life, so that they who by natural origin are separated and self-seeking, are lifted out of the selfishness of their individual interests to share in the unity of love, which is the life of God.

Such is the law of obedience which Jesus proclaims to His disciples as the necessary outcome of the love which they must have to Himself. He does not say 'keep,' but 'ye will keep.' This is considered to be the truer reading of the text.

So does this text link together the promise and the expectation of Christ with reference to those who love Him, and it prepares the way for the mission of the Comforter, the Spirit of love.

'In that covenant wherein ye are to love Me, I will answer your prayers, and ye will keep My commands ;' and He will perfect His disciples in this love, so that they shall have their portion in the life of the Eternal Trinity.

Most loving Jesu, how hast Thou loved me, dying upon the Cross ! How dost Thou love me, receiving my unworthy prayers that Thou mayest answer them in a manner worthy of Thy glory ! O fill my heart with Thy love, that I may love Thee with an absorbing obedience.

O My son, how do I rejoice when I see thee loving Me truly ! I know indeed that thy love is clouded in thine earthly estate. Nevertheless look up to Me, that thou mayest attain to

love Me more steadfastly, more intensely. If thou lookest unto Me, thou wilt surely be perfected in love. The sight of Me will waken in thine heart such love that the attractions of the world will not draw thee to disobedience. Its pleasures will not allure thee, nor its fears thwart thine obedience, if thou lookest unto Me with that love which is My due. Watch to see how I am constantly performing thy petitions. Watch to see how thou mayest better fulfil My commands.

Even so, blessed Jesu, I long to see Thee with such lively faith that I may in all things obey Thy will and abide in Thy love.

MEDITATION XXXVII.

The Promised Comforter.

And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever.—St. John xiv. 16.

1. THE SON INTERCEDING.

THE simple word 'to ask' is not used of our Lord in speaking to the Father. The word used in this place implies, perhaps, intimacy—an urgent pleading of the necessities of the case. It is frequently translated by the word 'beseech.' It is, perhaps, pretty much akin to that which is rendered in the Old Testament 'make inquiry of the Lord.' In about half the number of the places in which it occurs there is no idea of request, but only of 'seeking information.' It is contrasted in some manner with simply 'asking' in 1 John v. 16: 'One brother shall ask for another, and God will give him life for them that sin not unto death. There is a sin unto death: not concerning this do I say that he should [make request].'

The Son does not ask of the Father in any precarious way, as if to change the Father's mind. He sets forth the necessities of man's condition, but He does so as being Himself of one mind with the Father. He pleads on behalf of righteousness, not

as if He were begging off a criminal from a reluctant judge.

The covenant of love implies the readiness of God the Son to fulfil our petitions, and the obligation upon the side of man to fulfil His commands. It also finds its issue in the appeal of Christ to the Father that He will give another Comforter to be with the Church, when He Himself is removed from personal participation in the difficulties of His disciples.

The God-Man is entreating on behalf of His brethren after the flesh. This desire sums up all that they will need when He is gone. He desires to have His place towards them adequately fulfilled. How shall that be? It can only be supplied by the sending of a Divine Person to act along with them as He has done.

He watched over them with Personal care and human sympathy. He kept them in God's Name, that is, with Divine power and authority. The Comforter whose Presence He implores must do no less. His Presence is to be the perpetual manifestation of the covenanted love of Christ.

It remains for the future discourse to intimate what shall be the manner of His Presence and the character of His work for the disciples. Our Lord now begins by teaching them to look for some One whose Presence will supply what He has hitherto done for them. That Presence will indeed be the stay of new relationships far more sublime than they have yet experienced. But this they know not yet.

O Jesu, great was Thy love towards Thy disciples whilst Thou didst watch over them. Yet not less great that love whereby Thou dost now, on ascending to the Father, obtain for us the gift of the Spirit.

Yea, My son, as the Father in His love has sent Me into the world, so do I in the fulness of love watch over Mine elect. My love towards them cannot fail. I leave the world, but I cease not to love those whom the Father hath given Me. In the participation of the Divine power I call forth on your behalf the manifestation of that infinite wisdom wherein I came to make the love of the Father known to you.

Jesu, in Thy wonderful intercession I place all my confidence. Blessed be Thy great and glorious Name. The Father crowns Thy merits with His love.

2. THE FATHER GIVING.

The Father sent His Son into the world. He does not send His Spirit into the world, but He gives Him to the faithful.

The word 'giving' is larger than the word 'sending.' Although the latter is also used respecting the Holy Ghost whom the Father gives, yet the more adequate word is that which Jesus uses here. The mission would not imply any covenanted circle of recipients. A mission may be towards enemies. When we were enemies God sent His Son, that we might be reconciled by His death (Rom. v. 10). The Son was not given to all mankind.

He was 'sent' to them. God sent His Son (*πεμψας*, John viii. 16). God 'commissioned' Him (*ἀπέστειλε*, 1 John iv. 10). God sent His Son into the world. He gave Him not *to* the world, but *for* the world as a sacrifice (John iii. 16). The Spirit is 'given' to the faithful, to dwell in them. A gift implies a permanent bestowal. The Presence of the Holy Ghost with the Church is a permanent bestowal. He is not to be withdrawn. This is 'the gift of God,' respecting which our Lord spoke to the woman of Samaria. Similarly our Lord says of His Flesh, 'The Bread which I will give is My Flesh, for the life of the world' (John vi. 51). This promised gift of Christ's Flesh is by the power of His Spirit. So the gift of the Spirit of life is prior and preparatory to the gift of the Food of life.

The Spirit is the gift of the Father, because the Father is the Fountain of all Godhead. The Manhood of Christ is represented by our Lord as setting before the Father the necessities of the case, the human needs of His brethren, those whom the Father has given to Him (*ἐρωτᾶν*). The Father, as the Source of all Divine life, gives the Spirit; not a created agency, but an essential communication of the indivisible Godhead which is in the Father. The gift of God must be worthy of God, and therefore cannot be less than God.

This gift had never yet been given. The Holy Ghost had indeed been sent from God to the prophets by whom He spoke, but He had not been given to the prophets. He was not given to any

one previously; much less could there be any 'ministration of the Spirit' by human agency in a covenanted society like to what would be when Christ was glorified as the Head of the Body, the Church. The Father's gift would be a continuous presence pledged to that society which Christ had called out of the world.

O Jesu, Thou hast obtained for us the gift of the Father. Grant that we may walk in the power of this gift to the glory of Thy Holy Name. No one can know the Father but by the operation of this Divine gift raising us up to rejoice in that revelation of the Father which Thou dost effect by His holy inspiration.

My son, the gift of the Father shall raise thee up to the participation of the Divine life wherein I dwell with Him. While I was acting upon earth as a Man amongst men, I could not raise up any to the glory of the life which I had with the Father, but now that I am exalted, this Holy Spirit by whom I took man's nature to Myself shall exalt the members of My Body to live in union with Myself. This gift is not given to the world at large. None can receive it save through Me and in Me. Truly He comes to take My place when I am gone, but in truth I am more closely united with My people in the Divine life which He communicates to them, than I could have been in the earthly life which I came down to share along with them.

Jesu, Jesu, Jesu, wonderful is Thy goodness, who dost call us from the misery of the flesh to abide in the glory of the Eternal Spirit. How glorious art Thou in the presence of all the company of heaven, Thou who givest forth to us that Spirit which proceedeth from the Father! O let us glorify Thee upon the earth by the exercise of the same Spirit, and grant us to attain in the end to the glory of that Divine life whereby He shall enable us who have known Thee upon earth to behold Thy glory on Thy heavenly throne.

3. THE COMFORTER ABIDING.

Another Comforter! So, then, Jesus is one Comforter, and the Holy Spirit is another Comforter.

What are we to understand by this title? In the Greek it is 'Paraclete.'

It may be doubted whether the word 'Paraclete' should be taken in an active or a passive signification. It may mean 'one who is called in as a help,' and so is pretty nearly the same as advocate, or rather counsellor. Or, again, it may mean 'one who calls us to take courage,' and so a strengthener, consoler, comforter. The latter meaning seems to be sustained by the use of the cognate verb in the Second Epistle to the Corinthians, where it can scarcely be that the Apostle had not in mind the presence of the Paraclete while he speaks with so much reiteration of the 'comfort' which comes to us from God through Christ (2 Cor. i. 3-7). Theologically, it would seem as if we ought to combine both of these

significations in taking our estimate of the word. The word 'patron,' perhaps, goes nearer to expressing the double signification than any other.

The Holy Ghost comes from the Father to be *in us* as our Comforter, our Divine life while we plead.

Christ is our Advocate *with the Father* (1 John ii. 2). The merits of His Passion are our plea.

Each of them is to us a Personal ground of reliance—the One by intervention in heaven, the Other by intervention on earth. The merits of Christ, who is the Propitiation for our sins, are the ground of reliance in themselves, so that we can look up to heaven and plead their efficacy as being ourselves the members of Christ's Body. The Spirit who proceeds from Christ, and is the life whereby His Humanity is glorified, is the ground of reliance within our own selves, so that by His Personal fellowship we are able to feel ourselves secure as God's children amidst the difficulties of our earthly pilgrimage, and speak with boldness to the Father.

We are not to think of Christ's advocacy in heaven as if it were of the nature of supplication on our behalf. It is much more than that, although it is to be feared that the modern ideas which have usurped the ground which the word 'intercession' covers have nearly evacuated the word of its fuller and more glorious signification. The word used by Christ in this very verse (ἐρωτήσω) implies that His Personal mediation is an 'appeal' of a higher kind than we understand by prayer. So, again, in John xvii. 9, 15, 20. And notice that this word is used by Him before His glorification. He never

uses of Himself the word 'ask' (*αἰτεῶ, αἰτεῖσθαι*) which He so often uses when He bids us pray. We have to ask in His Name, and the ground of our reliance when we so pray is His universal intervention (*ἐντυγχάνειν*) for His Church, the result of His sacrificial 'appeal.' He intervenes in heaven (Rom. viii. 34; Heb. vii. 25), personally presenting His merits as our High Priest on behalf of all His members who come unto God through Him. The other Paraclete intervenes on earth (Rom. viii. 27), not by intermediate advocacy, but by the elevating power of Divine inspiration, lifting us up to speak with God our Father in the fulness of Christ's merits, by the living fellowship wherein He unites us with Him.

Thus we may see that the office of the two Paracletes is not a successive, but a combined office. We are not to look to the Holy Ghost to do just what Christ had been doing, and so to supply His place. He is to carry out a ministry without which the sacrifice of Christ would have been ineffectual for our salvation. Christ is the Propitiation for the sins of the whole world, but there would be no Church for which He would be a Paraclete, an Advocate with the Father, unless the Holy Ghost were dwelling with His members upon earth, communicating a vital power to them, that they may put that advocacy in operation. Christ is our Paraclete, intervening with the Father by the sacrificial merits of His Passion as Man. The Holy Ghost is our Paraclete, 'intervening for the saints in Divine power' (*κατὰ Θεόν*, Rom. viii. 27), *i.e.* as the Spirit

of Christ. The members of Christ claim the virtue of those merits by the power of this Spirit.

This Comforter is to abide with us for ever. He is the instrument whereby the glory of Christ is communicated to His members, and so His Presence with the Church is coextensive in duration with the glory of Christ the Head. The ministry of humiliation was to cease. The ministry of righteousness was to be an eternal glory.

O Jesu, Thou didst lay down Thy life for us upon the earth that Thou mightest give to us eternal life with Thyself in Thy glory. How can we praise Thee for the gift of the Comforter ! How can we rise to the contemplation of Thy wondrous mediation ! It was little that Thou shouldst span the gulf of infinity, coming down from heaven to earth to be with us as Man ! Now Thou dost span the gulf by a mightier manifestation of Thy power, lifting up us, the creatures of earth, to be with Thee as God.

My son, let My Holy Spirit rule in thy heart and thine affections, that so His power may indeed exalt thee to the attainment of that whereunto thou art called. Hold not thyself back from the glory which He sets before thee. In the power of this Spirit thou shalt indeed prevail, and I will give thee thy part in the fulness of My joy. If thou resist this Holy Spirit, then must thou perish everlastingly. Despise not, therefore, thine inheritance in the saints ; for he that despiseth, despiseth not man but God.

O blessed Jesu, I look to Thee. Let the Spirit of revelation open mine eyes to contemplate Thy glory more and more, that as I behold Thee so I may reach out to obtain Thy promises and rest in Thy love. Only by the power of Thy Holy Spirit can I know the glory of Thine obedience, the merits of Thy Passion, the transforming power of Thy grace. Only by the Spirit of adoption can the love of God be shed abroad in my heart, or my life be strengthened to follow Thine example, or my desires purified so as to be worthy of Thy truth, or my words find acceptance in the ear of the Father. Speak to me by Thy Spirit, that I may know the Father's will. Speak by Thy Holy Spirit within me, that I may welcome here on earth the discipline of the Father's love, and may attain hereafter to the reward of Thy righteousness in the Father's welcome.

MEDITATION XXXVIII.

The Spirit of Truth.

The Spirit of truth : whom the world cannot receive ; for it beholdeth him not, neither knoweth him : ye know him ; for he abideth with you, and shall be in you.—St. John xiv. 17.

1. THE ESSENTIAL TRUTH.

CHRIST is the Truth. The Comforter, the Holy Ghost, is the Spirit of Truth. He is the Spirit of Truth in two ways. He is communicated from Jesus, who is the Truth. Also He is the living power of the Triune Energy, by which Jesus Himself is the Truth. In Him the Son of God is begotten eternally as the Image of the Father. By Him the Son of God was conceived in the womb according to the fulness of the Divine purpose. The truth of Christ's Godhead in the unity of the Holy Ghost necessitated the truth of His Manhood assumed by the power of the Holy Ghost.

The Spirit, therefore, whom Jesus will send down upon His Apostles is the Spirit of Truth. He will take them up out of the deceitful world of sense into the life of truth along with God—truth of revelation, truth of contemplation, truth of affection, truth of action—that they may contemplate and apprehend God in His true relationships, worship Him in spirit and in truth, serve Him with the

true service of a loving consecration, and attain to live in Him eternally with the truth of holy joy.

The truth of the creature is not separable from the truth of the Creator. Creation is true to itself, while it is true to the mind of the Creator. The first laws of creation are the impress of the Eternal Mind. If they were not so, they would be purely accidental and mutable. Doubtless there are harmonies in creation far deeper and grander than we can trace out. Harmonies of sight and sound, of number and weight, of mechanical power and chemical combination, of microscopic delicacy and astronomical magnificence, of universal distribution and temporal sequence, may be the objects of our guesswork at present, but at the best we can only know them now as one standing on the shore can know the waves whose ripple washes over the sand, all ignorant of the vast ocean far away. But all the universe is true, because the worlds of matter and spirit are the projection of the infinite intelligence of Him who is in His own true essence the law of beauty and truth to which all His creatures must be conformed.

The Spirit of Truth, communicated to the Church, is the living Presence, in wisdom, power, and love, of that Divine energy which formed the worlds. They were formed for the habitation of God purposing to become incarnate. The Spirit of the Incarnate God fits the Church as the Body of Christ, to exercise dominion over all the creation which He has framed, with a fitness for this final occupation. There is nothing superfluous so as to be

beyond the eventual purposes of God for His Church. There is nothing wanting, so that the Church of God, the Body of Christ, should feel within herself a Divine capacity for which the created universe gave in that great consummation no practical scope.

Thus may we well conceive of the ultimate development of the Body of Christ as it shall raise up the redeemed from the prison-house of our fallen globe to take the proper place which the children of God in Christ are predestined to occupy, altogether beyond what we can conceive in this present world, but harmonizing in majesty with our present discipline of littleness.

‘The earnest expectation of the creation waiteth for the revealing of the sons of God’ (Rom. viii. 19). We are not to think that when the earth and the works that are therein shall be burnt up, there will be a spirit-world of formlessness left existent in vacancy. We cannot tell what shall be, but we may be well assured that there will be some manifestation of spiritual forces operating in a freedom, not from law, but from material imprisonment, the crippled condition of that portion of the universe which we know most about.

How this ought to encourage us to delight in the investigations of science! Alas, that science in its largeness and loveliness should hold man back from longing and living for that which is larger and lovelier than our present senses can know! The truth of science transcends us in its minuteness and in its immensity, in its duration of development and in its extent of changelessness.

The Church, rejoicing in the Spirit of Truth, must interrogate nature, not regarding the wide world as a dreary, uninhabited waste, but as the home in whose mysterious arrangements she may recognize the wisdom of the Eternal Father; and surely science, illuminated with Divine love, will speak home to hearts with the encouragements of faith to call them from agnostic despondency.

The Spirit of Truth illuminates the heart by teaching us our relationship to the unseen Creator, who in His essence is beyond our present powers of knowledge. The Spirit of Truth enables us to live with hopes beyond this present sphere of life. The Spirit of Truth makes us feel the deceitfulness of what seems to be so secure. 'Things which are seen are temporal, but things which are not seen are eternal.' The ages of creation must come to an end. The Spirit of Truth is given to us that we may escape from their vanity, and use their transitory powers as means of union with the solid eternal truth of moral purpose whereby we may be fitted to enjoy, as we have sought to exhibit, the glory of God.

Grant, O holy Jesu, that the Spirit of Truth may rule my whole nature—my limbs, my senses, my memory, my reason, my imagination, my affection, my desire, my hope, my efforts, my words, my relations, my penitence, my prayers, my contemplation, my joy. O let me be true to Thee, that I may know Thy truth.

Yea, My son, act in all things as My Spirit guides thee, and thou shalt find His

guidance leading thee onward in ways which thine own treacherous heart cannot conceive. He comes from Me, and He shall lead thee onward until thou shalt know Me in My fulness.

O Jesu, Thy love is the law of all truth, and Thy Spirit, revealing Thee within me, shall bind me to Thyself in sweet correspondence with all Thy perfections. As Thou rejoicest in the gift of the Spirit of Truth that the Father may be glorified, so grant that I may rejoice to receive His blessed Presence as a gift from Thee, that in the truth of His inspiration I may show forth Thy praise.

2. THE WORLD'S DEFECTIVE APPREHENSION.

The world cannot receive the Spirit of Truth, because it lives content with the superficial knowledge of things around. It does not contemplate God so as to gain a loving familiarity with Divine truth. Instead of looking at the phenomenal from the standpoint of Divine faith, so as to see in outward things the operation of Divine relationships, it is content with registering them as they appear to the outward senses. The contemplation of God's moral government will go a long way towards solving many of the difficulties which we find in creation. If we refuse to accept that amount of Divine truth which has come down to us by the primitive traditions of our race, and has been developed by the teaching of prophets and the contemplations of the faithful in subsequent ages, we

are not in a position to receive the Spirit of Truth. Nature becomes to us what a geometrical figure would be to those who disregarded the elementary problems of geometry necessary for its elucidation.

The world—alas, it is still true of the scientific world of our own day!—does not rise to lay hold on God by those processes of ratiocination by which He ought to be recognized in some degree even in nature. It will not apprehend or acknowledge Him, even though the philosophy of causation can find no substitute for His Personal energy. If the movements of a planet can prove the existence of another planet by whose proximity their motions are affected, how much more ought the varied operations of nature to lead a thoughtful mind, which has a love of truth, to recognize the creative mind by which all the functions of the universe are regulated and maintained in unity! If, on the contrary, the interest which superficial occurrences excite becomes so absorbing as to make men give up the deeper devotional acknowledgment of that which is hidden, then they are rejecting the eternal truth, however assiduously they may seek to record and illustrate those data which constitute our science—so shallow after all, although to us so seemingly profound. They unfit themselves for the reception of the Eternal Spirit of Truth. Their knowledge alienates instead of preparing them for that which is of a higher order. Just as one who was intent upon the chemical analysis of the pigments of a fresco would be altogether untrained to perceive the architectural laws of the palatial structure.

So the world rejects that knowledge of God which tradition and reason might supply, and when the Spirit of Truth comes, the very terminology of the revelation is meaningless to them. There is in them no love of the truth which may lead to their salvation.

O Jesu, grant me so to ponder upon Thy works of creation that I may be the better enabled to contemplate Thyself as the Wisdom of the Father, and so to contemplate Thy Holy Spirit in all the relationships of the external world, that through Thyself I may attain by His inspiration to the fuller knowledge of the eternal Truth.

Surely, My son, those shall be led onward who yield themselves up in a true spirit of love, but those who are content to live ignoring God's Word, shall lose the very faculty of knowing Him.

Jesu, Lord of life and wisdom, grant me so to advance in Thy knowledge that by Thy Spirit of Truth I may be established in Thy life.

3. APPREHENSION PERFECTED IN THE FAITHFUL BY HIS INDWELLING.

The Apostles were apprehending the Spirit, although they had not yet a personal, completed knowledge of Him. The Spirit was alongside of them, guiding them, for He dwelt in Christ. It was by His power that Christ guided them.

So, then, when they looked for the other Paraclete

to come, they were encouraged to look for a development of Christ's guiding power, not a diminution of it. Jesus had been training them to look rather to the unseen than to the external. They would, therefore, understand that the Spirit's presence was not helpful to them as if He were dependent upon Christ's Manhood, but that Christ's Manhood was helpful to them because it was operative by reason of the Spirit's indwelling. He had said, 'The Spirit quickeneth; the flesh profiteth nothing' (John vi. 63). So they could watch for the invisible action of the Spirit when the visible instrument was removed. They knew that He cast out devils by the Spirit of God.

The acknowledgment of the Spirit would not draw them away from the Person of Christ. They looked to the Spirit as manifesting the power of Jesus more gloriously than the flesh could do. It was not another power that was coming, although it was another Comforter. What that might mean they did not know, but they could see the indications of truth which surpassed their faculties.

He whose coming they expect is already with them in Christ, by some mysterious identity of act. 'He shall be in them.' This is Christ's promise. The power which dwelt in Christ and wrought His works shall dwell in themselves. He could not come to dwell in the world, for the world did not welcome Him. He would come and dwell in them, for they had been profiting by His teaching during all the three years of their discipleship. Had not Jesus already told them that 'the Holy Spirit would

teach them ' what to say when He was gone? (Luke xii. 12).

His coming, therefore, would lift them up into a higher order of knowledge than was yet possible for them. The love with which they had followed Christ would enable them to receive into themselves that Spirit which was in Christ, and so their knowledge would be perfected by His indwelling.

Our Lord does not tell them as to this coming, whether it shall be sudden or gradual. They are to look forward to it, and must be prepared to profit by it in whatever way the promise may be fulfilled.

Jesu, blessed be Thy Name for the gift of the Holy Spirit which Thou hast given us. In His power I would look up to Thee, that by His inspiration I may learn to act according to the truth of Thy holy will.

My son, the Presence of My Holy Spirit shall never be wanting within thee to guide thee, if thou wilt be careful to follow Him. According to the closeness of thy following shall be the power of His guidance for thy good.

Lord Jesu, send forth Thy light and Thy truth. O let Thy Holy Spirit lead me forth into the land of righteousness, quicken me with the experience of Thy grace, teach me the mysteries of Thy Truth, strengthen me in conformity to Thy Will, expand me according to the good purpose of Thy predestination, and unite me to Thyself eternally in the incorruptibility of Thy life.

MEDITATION XXXIX.

The Development of Christ's Fatherhood by His Departure.

I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me; because I live, ye shall live also.—St. John xiv. 18.

1. NOT ORPHANHOOD, BUT SONSHIP.

THE coming of the Holy Ghost will prevent the condition of the Apostles being one of orphanhood when Jesus is gone. The Spirit of Truth is the Spirit of Christ, and therefore by His coming Christ's Presence is assured. As the Holy Ghost was with Him, giving efficacy to His actions, so He will be with the Holy Ghost by consubstantial Presence, directing the inspirations which the Comforter will give to His Church.

They might well think that they would be as orphans when Jesus had been taken away. But no! there would be no loss of a Father by their Father's exaltation. On the contrary, He by His exaltation would be much rather coming to them than leaving them; for He would leave them after an earthly fashion, but He would come to them in a heavenly power. He therefore says, 'I am coming to you.'

He does not merely mean that the Comforter will

supply His place, so that they need not regret His departure, for the Comforter will be like a second Self to Him. He means that by the Personal ministration of the Spirit in their hearts, collectively and individually, He would be also personally exerting a much more intimate fellowship as their Head, their Father, the Source of their life, than He could do while Himself was acting under the conditions of human association, although with the power of the Holy Ghost co-operatively. The cessation of the human form which limited, would develop, not destroy, the life-giving Fatherhood which He desired them to recognize as His true relation towards them. Instead of being left as orphans, they would become the children of God. Jesus truly had life in Himself, but He was thwarted by the atmosphere of death while here below. On the contrary, when He ascended, the Spirit whom He sent down would communicate to them the Divine life. 'They would live also.'

'I will not dismiss you as orphans.' He does not mean that they would be such even for a time, but would be delivered from it. He bids them understand that their condition is just the reverse of orphanhood. They are being lifted up out of a condition of death to a condition of life. They would not be the bereft children of a departed Teacher, but they would gain a participation in His life, and they would attain to a knowledge of what the Divine life really is, and such a manifestation of love as they could not have had in any other way.

Each of the clauses following in succession

intimates an advance in the Divine life to which they would be led onward by the coming of the Paraclete, and the more glorious presence of Jesus with them which that coming involved.

He who was with them as a Father would not die, but would through His outward death, to which they were looking forward, be transformed in newness of life, which they should share along with Him. They would find that the coming of the Spirit of Truth was really the manifestation of His own Presence in such a manner that death could never destroy it.

O Jesu, Father of the world to come, grant me to realize Thy wonderful Presence, upholding me by the fellowship of Thy Spirit to live along with Thyself in the glory of the Father, even though compassed for a season by the miseries of this outer world of death.

My son, fear not what may happen to thee in the world of thy pilgrimage, for I will be ever with thee. The Spirit whom I send is the Eternal Spirit, the Bond of the Divine unity. My coming to you were in vain if I did not come in His power, and His coming would be ineffectual to raise thee up to the Divine sonship if My Manhood were not abiding in glory at the right hand of the Father. Now, therefore, will He communicate to thee all those gifts which I in My Manhood have received, and by His power I Myself come near to dispense to My members individually all that glory which I have within Myself.

O Jesu, though I see Thee not, yet let me feel Thy constant Presence. I need not to behold Thy glory, for Thou dost behold my necessity, and Thou wilt not suffer me to want.

2. THE CONTEMPLATION OF JESUS.

Jesus was an Object of wonder and mystery even to the world. Therefore He uses here the word which expresses the sight of one who contemplates, whether with true religious awe or with amazement, arising perhaps from a sense of something supernatural in the object, at any rate with interest. The world will now no longer be gazing upon Him. A few hours, and He will have passed away in death from the world's scrutiny. But 'ye contemplate Me.' He would indeed be taken from their outward sight, but their hearts would look beyond the grave.

Our Lord does not refer to His appearances after the Resurrection, but to the gaze of the inner faculty to which He would still be present, although outwardly removed from them. True, indeed, His appearances during the forty days were doubtless themselves an evidence of the inner sight by which they were looking to Him. He would not have shown Himself to those who were indifferent. He did not return to the world so as to be an object of sight to the grosser sense. He had passed into the spirit-world, and showed Himself to those who could rise up to contemplate the mystery.

How important it is for us to have such a sight of Jesus as cannot be disturbed by the accidents of

this present world! Now, as of old, the troubles of life are apt to shut Jesus out of sight. The world does not see the tokens which it demands. The worldly heart becomes disappointed. Then is it shown if we have a really Apostolic heart so as to see Jesus all the same. It is of no use 'to know Jesus after the flesh' (2 Cor. v. 16). The gaze of faith must reach beyond this present world, and see through all the fogs of earthly difficulty. If we only see Jesus in His lower manifestations, we cannot lay hold upon His heavenly power.

Our Lord, then, does not so much mean the words to be taken in a predictive as in an admonitory sense. 'Ye are called to a higher life, and with the faculties of that life ye will still be able to see Me. Ye must be looking up to Me.'

Truly this is our privilege as His disciples to see Him always near. We must not say as the Israelites said when their leader was gone up into the mountain, 'As for this Moses, we wot not what is become of him.' We express our faith in Jesus as being now seated at the right hand of God, and that thought must be to us no empty form. We must behold Him there and rejoice in His power, which He calls us to share with Him, although He be in heaven and we upon earth. Seeing Him includes the consciousness of what He still is to us. To see Him merely as a figure, though we might see Him shining like the noonday sun, would be no real sight. We must contemplate Him by faith, and worship beneath the outward form the infinite mystery of His love.

O Jesu, whilst I lift up mine eyes to contemplate Thy glory, let my heart rest in the sweet shelter of Thy love. The world cannot know Thee, and to the world Thy Church seems indeed to be left helpless in the midst of her foes, but Thou wilt not cease to look down upon us. Strengthen us, therefore, that we may behold Thee with perfect confidence. While we see Thee all is well, but if we lose sight of Thee even for a moment, all is ill.

My son, the world seeth Me not, but thou must see Me not only with a faculty which the world does not possess, but in a closeness of relationship which the world can never know. It is not distance of space which separates Me from thee. I am nearer to thee now by My exaltation than I ever could be in My humiliation. While thou lookest up to see Me on the throne of God, consider all that I have done for thee which is thus accepted as worthy of the eternal reward. The world has its portion below, but thou must obtain thy portion with Me.

Even so, gracious Lord Jesu. Let me do nothing that can draw me away from Thee. O let me think what Thou hast done to draw me to Thyself. By all Thy humiliations I entreat Thee, bind me to Thyself in Thy glory.

3. THE PARTICIPATION OF HIS LIFE.

The advancement of our Lord's humanity to the enjoyment of a higher life by ascending to the

Father is a principle of vital development to His people. They would contemplate His glorious life and rejoice with Him. But more than that: they would share in it.

At present that Divine life was His, although He exercised it under the restraints of His condition as a Servant. It was not as yet theirs. When He shall have ascended it shall be theirs as truly as it is His. They shall possess it in Him by reason of that union with Himself whereby He takes them to be His children. 'Because I live, ye shall live also.'

They must not think of the sight of Him as the mere exercise of a natural faculty of pious regard elevated and purified. It is the exercise of a divinely communicated power which they do not as yet possess. Hitherto they have witnessed His mysterious nature, being themselves outside of it. In the new condition they will experience that Divine nature as the basis of their fellowship with Him, the spring of all their intuitions. They should enter into the joy of that triumphant power wherein He would Himself be rejoicing.

We are not to think that in them this joy was to be a matter of instantaneous outburst. He who had this life in Himself had had to suffer much, not only alongside of it, but even by reason of it. So, indeed, it was to be with them also. In the subsequent discourses Jesus will set before them this necessity. Now He is inculcating the reality of the Divine life which they are to receive from Himself in His exaltation.

The change which He would have to undergo in order to transmit it, would help to make them realize what a change would be wrought in themselves by its communication. It could not be given even by the Son of God without previous enthronement on the right hand of power. What a close fellowship with the Divine glory must it, therefore, convey to those who shall receive it!

Alas, how familiar we are with the phrase, 'to have life in Christ'! How little do we ponder upon the immense mysteries which that phrase involves—its present powers, its tremendous responsibilities, its inconceivable issues!

O Jesu, Thou callest us to live with Thy life. Help me to follow Thine example. As our life in Thee comes from the Father, so also in Thee let us live to the glory of the Father. In Thee is our life; let me not fall from Thee by seeking any other life than that which is Thine. Rather take Thou away from me all that could minister to any other life, that I may be wholly absorbed in Thine.

Truly, My son, if thou wouldst have life in Me, thou must live in Me alone. The life which I give is all-sufficing, but it excludes all else. I ascended unto the Father ere I could give it to thee; and thou, if thou wouldst live therein, must also ascend unto the Father. This life is not of the world nor in the world. By it thou must overcome the world. So shalt thou abide with Me in truth, and all the glory of My life shall be thine.

*O Jesu, if I have Thee, what can I desire besides !
O let my whole nature be so quickened by Thy life,
that I may have no desire but what comes of Thine
inspiration, no impulse but from Thy grace, no joy but
in Thine approval, no hope but to contemplate Thee
eternally.*

MEDITATION XL.

The Upward-looking Life of Divine Sonship.

In that day ye shall know that I am in my Father, and ye in me, and I in you.—
St. John xiv. 20.

1. THE DAY OF ILLUMINATION.

THE dispensation of the Spirit is the day of Christ. In this day the faithful attain to a full contemplation of Christ. It is life eternal to know the only true God, and Jesus Christ whom He hath sent. The faithful are raised by the Spirit to this life, and consequently to this knowledge.

In the world we know not what life is. We only know it in its effects. The knowledge which constitutes eternal life is not a projected knowledge as of an external thing, but an experimental knowledge. We do not merely know about the Divine Relationships. That is only the dead form of knowledge which the intellect is capable of receiving. In spiritual life we know those Relationships by substantial identification in the Spirit of love.

Of that love Jesus goes on to speak in the next verse.

This day of illumination is an inherent partici-

pation of the Divine self-knowledge. 'We are the children of the light, and the children of the day' (1 Thess. v. 5). The faithful in Christ have the light shining, not around them, but within them. Though they be in this world of darkness, yet are they like the children of Israel, who in the midst of the surrounding darkness had light in their dwellings.

The light shineth more and more unto the perfect day. There is a growth in this manifestation of Christ within, as there is a growth in the light of the physical day of the outer world. The day grows to noontide as the earth turns towards the sun. So the growth of the interior spiritual day is, by the turning of the soul to Christ, the Sun of Righteousness.

With the spiritual day, however, there ought to be no decline. In the material world darkness chases the light. In the city of light there shall be no darkness. 'There is no night there' (Rev. xxii. 5). This is the complete day of the Lord. To the worldly heart 'the day of the Lord is darkness, and not light' (Amos v. 18), for it is the overthrow of all that constitutes its brightness, and 'the world cannot contemplate' Christ in His glory; but to the faithful, who are 'the children of the light' (Eph. v. 8), it is the perfect manifestation of their true relation to God in Christ, and this is spiritual illumination. 'The eyes of the understanding shall be enlightened to comprehend with all saints what is the length, and breadth, and depth, and height; and to know the love of Christ, which passeth knowledge,

so that they are filled with all the fulness of God' (Eph. iii. 18, 19).

We are not, then, to be surprised that the day of Christ does not shine out in all that splendour which we might anticipate. Its brightness shall surpass all our imagination; but in the individual Christian and in the Church collectively there must be a gradual growth of the day, and that growth we might well expect to be darkened by many heavy clouds, after the analogy of the outer world. Those clouds which shroud such large portions of Church history, those gathering tempests which may alarm us in our own day, do not put back the clock, though the sun-dial of Ahaz may not certify the approach of noon. Faithful souls are watching for Christ, and He shall come in all His brightness, bringing the full knowledge of the Divine glory, that His people may be perfected in love.

O Jesu, Light of Eternal Truth, shine forth, I pray Thee, in my heart, and make the day of Thy Presence glorious with power, increasing unto the fulness of Thy perfect brightness.

My son, turn to Me with all thine heart, and My light shall shine upon thee more and more. The darkness which hides Me from thy sight is but the cloud of thine own sinfulness. Think not that I withdraw My light. Let the dark cloud be dispersed in tears of penitence. Then wilt thou find that I have been making My love to shine all along. Turn towards Me in faith, and thou shalt find that I am

ever true to welcome thee, and thou shalt see Me in the end face to face.

What joy it is, most loving Jesu, thus to contemplate the splendour of Thy vocation! Thou callest me near; yea, thou callest me to be perfectly one with Thine own Self. Let Thy bright beams of love penetrate my whole frame, perfecting within me Thy likeness by communication of Thy Holy Spirit, and kindling my whole interior being so that the darkness of nature may be purged away, and Thine own true light shall remain, quickening every movement with an effulgence most powerful, most sweet, most satisfying—the cloudless, deathless noonday of Thy love.

2. THE GAZE OF FAITH AND THE GAZE OF KNOWLEDGE.

Our Lord had rebuked the disciples for the dullness of their faith. ‘Believest thou not that I am in the Father, and the Father in Me?’

He has been setting before them their spiritual power of vision, so different from that of the world. Imperfect as it was at present, nevertheless it would outlast the power of the world. The capacity belonging to the world by nature would die out because they did not use it. The spiritual capacity belonging to themselves would be perfected by the Spirit of Truth.

How glorious shall that perfection be!

Faith shall be changed into knowledge. The day shall come and the dimness of night shall disappear. No need then to say, ‘*Believe Me* that I

am in the Father, and the Father in Me.' Then shall all be manifest. 'In that day ye shall *know* that I am in the Father, and ye in Me, and I in you.'

At present what do we know? Even of the things we seem to know best our knowledge is only superficial, relative, accidental. Then we shall have a knowledge which is substantive. Then we shall know the eternal as existing not in incomplete relationships as in creatures of time, but in glorious relationships essentially inherent in the indivisible solidarity of love. Then shall our knowledge not be accidental, for the mutability of a corrupt world shall have given place to the imperishable energy of goodness, omnipotent and eternal.

That knowledge shall be true knowledge, and what joy shall that knowledge include! To know as we are known is to have the fulness of the joy of Him whom we thus know. We shall know the joy which the Father takes in the Son, and the Son in the Father. Such knowledge of God is not the faint conception of a glory unattained, but active knowledge full of triumphant energy, the blessedness of Divine love, the flowing forth of mutual delight, filling the soul which contemplates with the glory whereunto it is transported.

The gaze of faith needs an effort continually, and is always conscious of coming far short of its desires; but every effort of faith is perfected by the Divine Spirit. So shall the habit of contemplation treasure up all the experiences of communion with God made in this life by faith, and these shall

shine forth in the perfected soul as a power of indefectible knowledge, exercised at length without effort, without limitation, without weariness, a gaze of gratitude perfectly responsive to the self-communicative perfection of infinite love. So shall 'we come to the unity of the faith, and of the knowledge of the Son of God,' the manifestation of that hidden life which we have received in Christ, 'to the perfect man, to the measure of the stature of the fulness of Christ' (Eph. iv. 13).

O Jesu, grant me so to look to Thee by faith that I may hereafter behold Thee in the glory of that perfect knowledge wherein the life of Thy saints shall be consummated.

My son, lay hold upon Me now with loving faith, and I will lead thee onward in the knowledge of Divine truth. Now canst thou know only in part; but live in the power of that knowledge, however small it may be. Love that which I call thee to know, and thou shalt know all the fulness of My love.

Jesu, I look to Thee, but I long to see Thee as Thou art. Show me Thy glory wherein Thou dwellest with the Father in the unity of the Holy Ghost. Transform me by the same Spirit that I may attain to see Thee in Thy truth.

3. THE UPLIFTING POWER OF THE LIFE IN CHRIST.

In the earlier verse Jesus had called them to believe that He was in the Father, and the Father

in Him, *i.e.* the unity of the Divine Nature. Now He tells them that they shall know this unity in its practical bearing upon themselves. They shall know how He abides in the Father who is greater than Himself, and how they are to abide in Himself although He be greater than they. They shall know Him as the Mediatorial Power, by whom they are lifted up into the unity of the Godhead. It is necessary that they should also know Him as dwelling in themselves. Without His indwelling their hold upon Him would be a lifeless hold. He lifts up unto Himself those that abide in Him, and thus He lifts them up with Himself unto the Father. Were He speaking merely dogmatically, He would close by saying that the Father dwells in us all; but He is speaking practically of the uplifting character of that life which they share in Him. His purpose is now to make them feel how His life uplifts them. He wishes not simply to enforce the sublimity of their Divine vocation, but to awaken its devotional energy. He desires that they should feel it in their relation to the Father, that they should experience the upward Divine attraction without which they cannot be true to this life.

As Christ dwells in the Father, they cannot be identified with Him by the mutual indwelling between Himself and them, unless along with Him they also dwell in the Father. It is in the joy of this indwelling that the Divine knowledge is to be perfected in them, and He goes on to speak of the operation of the Spirit of love by which this indwelling shall be practically manifested in them.

In the present world we have a life which we enjoy, but we do not know what it is. In that glory we shall not only live as now by an external necessity, but we shall know what the life is wherein we live. We shall know the coinherence of the Father and the Son, and our own assumption into their glory by a real apprehension. Nothing then will be superficial. Nothing then will be abstraction. The acts of the Divine life will be a true object of spiritual consciousness. The fulness of understanding whereby we are called to know the mystery of God, and of the Father, and of Christ (Col. ii. 2) shall then, indeed, make us to search all things, even the deep things of God (1 Cor. ii. 10).

In the gaze of that Divine knowledge we shall rise up to the infinite contemplation of the glory of God, and find our true home in His sustaining, all-sufficing love.

So shall the desire of Philip indeed find itself accomplished according to the truth of the Divine predestination, far exceeding the measure of his request. Any vision of the Divine glory would be of little avail to us as now we are. Then we shall be taken into God, and the beatific vision shall be our life for ever.

Blessed Jesu, grant that I may be ever living in the earnest desire of this glorious consummation. O let nothing in this lower world hold me back from the simple desire of being transformed into Thyself.

My son, I have purchased thee with Mine own Blood that thou mayest live with My

life. Set thy mind steadfastly upon the glory which I have revealed unto thee. Though it surpasses thine understanding, the desire thereof shall prepare thee for its attainment. Purify thyself from everything which can hold thee back from Mine embrace. I have died that I might gather thee unto Myself, and thou must die that thou mayest attain to the Divine fruition.

O Jesu, Jesu, when I awake up after Thy likeness I shall be satisfied with it. Draw me unto Thyself, and separate me from everything in the world, that I may attain to the full vision of Thy truth.

MEDITATION XLI.

Life Manifested in Love.

He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.—St. John xiv. 21.

1. THE PRIVILEGE OF OBEDIENCE.

It is loving faith which is to be consummated in the promised fruition of God. Faith without love does not appropriate the Divine Substance. Knowledge without love could not be, for 'he that loveth not knoweth not God; for God is Love' (1 John iv. 8). So, then, if our Lord would lead the disciples to contemplate the glorious vision of God, He must set before them the love wherein they are to be perfected. Men were to 'know that they were His disciples, because of the love which they had one to another.' Their life upon earth was the discipleship of love. Now the discipleship; hereafter the perfect attainment. The Spirit of Truth would come, not to sanctify them by knowledge, but to illuminate them by love. They would attain to the perfect knowledge of the Divine life by their perfection in the school of love. Therefore our Lord goes on to speak of love. How were they to advance in love to Him? By keeping His commandments.

The new commandment just given to them was

that they should love one another. No school of rabbis or philosophers had ever set forth such a basis of discipleship, for no such school had set forth such a climax of perfection.

Many earthly teachers might have inculcated pride of intellect, or the isolation of ambition, or the fastidiousness of a severe morality, or the dulness of a philosophic resignation, or the boast of literary exactness, or the punctuality of lengthened prayers. All, however, would have made self-exaltation the end in some way or another. They would have treated the simplicity of love as childlike and unworthy of man. Childlike it was; but it was the only characteristic worthy of the disciples of the God-Man. Without it, all else, however valuable, could have no Divine life. There must be a loss of self. Thus must they live for others by Divine inspiration. Thus should they live in God by Divine glorification.

Having Christ's commandments is something very different from hearing them. We cannot have them unless we have them in our hearts as a life-giving principle. We must love them and obey them. His commandments are not grievous. On the contrary, if we obey them we find a sustaining power therein. The obedience of Christ is not a slavery from which we can wish to escape. It is a Divine freedom by which we are invigorated. Would we attain to the knowledge of God, it must be in Christ. Would we attain to the life of Christ, it must be by loving Him. Would we love Him, it must be by keeping His commandments. Great,

then, is the privilege of obedience which has so great a reward.

Even love towards one another would be un-availing if it did not spring out of love to Christ. Christ does not give His commandments as an abstract code of moral perfection, but as a bond of union with Himself to be perfected in eternity of life. Obedience, therefore, is the test of loving *Him*, and that is the great necessity. 'If ye love Me, ye will keep My commandments' (ver. 15). 'Remember how to keep them. You must have them in your hearts, and keep them because they are Mine. That is the test of your loving Me' (ver. 21).

It is not enough to keep them because they enforce a more sublime morality than any other religion can give. 'These commandments must be kept because My disciples have them as a treasure received from Me.' Christ's love to man, and man's love to Christ as grafted into Him; man's love to Christ's commands for the sake of Christ; man's love to His brethren in Christ because it is Christ's command; man's growth in Christ's likeness by the exercise of love to man; man's acceptance in the Divine life because of the living likeness of Christ thus formed within the soul; man's joy in God attaining to the beatific vision because of the welcome wherewith the Father accepts him;—this seems to be the series whereby we are perfected in love.

O Jesu, how do I love Thy commandments! The commandments of Thy providence to rule my circumstances, the commandments of Thy righteousness to

direct my actions, the commandments of Thy grace to sanctify my life, they are most dear to me, because Thou hast given them. As for lies, I hate and abhor them, all the deceitful pleasures of the world; but Thy law do I love.

My son, if thou keepest My commandments I will lead thee onward in the knowledge of Divine truth, that thou mayest love Me worthily. So shall thine obedience in the small actions of this lower life lead thee onward to the great reward of love which shall be hereafter.

Lord Jesu, how hast Thou loved me upon the Cross! So let me love Thee, taking up my cross and rejoicing to follow Thee in holy obedience. Thou alone art worthy of love; and though my love be unworthy of Thee, Thou canst fill it with Thy love and make it worthy of Thyself.

2. LOVE REWARDED WITH THE FATHER'S LOVE.

To love Christ is to abide in Christ's love. To abide in Christ's love is to be loved of the Father. Christ dwells in the Father in the unity of the Spirit of Love, who proceedeth from the Father. That Spirit of Love is poured forth upon all the members of Christ. The love of God is shed abroad in their hearts by the Holy Ghost which is given unto them.

The Father, as being the Fount of Godhead, is the Fount of Love. To Him, therefore, all love is ascribed. So the Apostolic benediction runs, 'The grace of the Lord Jesus Christ, and the love of God,

and the fellowship of the Holy Ghost' (2 Cor. xiii. 14). So here the Father's love is spoken of as being fundamental, originative. As the Father loves, so the Son loves, because the Son doeth nothing of Himself as a separate Fount of Godhead, but whatsoever the Father doeth, the same doeth the Son likewise (John v. 19). Our Lord goes on to speak of His own love to the loving disciple as being not antecedent to the Father's love, but as being included therein. He only speaks of His own love because He wants to say how He will exercise His love. His own ministration of love in manifesting Himself is really the outcome of the Father's love. Without the mediation of the Son the love of the Father would not be of avail. The predestinating love would be hidden in the abyss of Divine mystery and never be seen. Nevertheless, the love which comes to us in Christ is no inferior love. It is the very love, the Spirit, the glory, of the Father. That love which is God's very essence streams down upon us to kindle our affections, until our earthliness is so transformed that we become stablished in love as our own true essence also.

We can have no part in the mansions of the Father's house if our love is only accidental. We become His children by becoming perfected in love, as the changeless law of our being. So is the virtue, the discipline, the affection of love elevated into the reward, the glory, the substance of love.

*Lead me onward in the way of love, most holy
Jesu, that I may know the love of the Father, and my*

sinful nature may be purified by the Spirit which proceedeth from Him.

Doubt not, My son, that the love of the Father shall be given thee. Seek it, and it shall not be withheld. But hold not thyself back in any way from Him. Be wholly His, and He will be wholly thine.

O Jesu, how limitless are Thy promises ! Surely it is in mine own self that I am so straitened. O let me die to myself, that I may know the Father's love in all its power as the only true source of life.

3. THE MANIFESTATION OF THE SON CONSUMMATED IN LOVE.

The love of the Son is not a separate love from that of the Father. Our Lord Jesus represents Himself as loving, because it is through His Personal intervention that the faithful receive the love of the Father. What the Father does, He does through the Son.

Previously our Lord had said, 'I am coming to you.' There He spoke of His coming in the power and Personal agency of the Holy Ghost. Here He speaks of Himself as loving, for it is by His Personal agency that the love of the Father is communicated. As by Him the Father created the worlds, so by Him He concentrates His love upon the Church which He gathers out of the world. The love of the Son is, therefore, here to be considered as an instrumental, mediatorial love. 'I will love him, and will manifest Myself unto him.'

The essential love of the Father takes form, as it were, in the manifestation which the Son accomplishes. The Godhead as such must be, to man's finite capacity, unknowable. The mediation of Christ so concentrates the love of God within the shrine of His humanity, that He as Man makes it to be practically known by those whom He gathers into union with Himself.

The statement of our conscious elevation into the fellowship of the Father's life, in ver. 20, is here completed by a statement of our consciousness of the Father's love into which we are elevated. We are not merely taken up into the sublime glory wherein the Son dwells with the Father, but into the mutual love wherein the Father and the Son abide. Our Lord will manifest Himself to us; and He is the Object of the Father's love, so that this manifestation completes the glory of the promises belonging to our Father's home. It were in vain for us to be taken into that glory if we had not this manifestation of love resting upon the glorified Humanity of Christ, and therefore belonging to us as His members.

This verse is, therefore, the completion of the previous verse. He might have closed that verse by saying, 'I in you, and the Father in us all.' Instead of that, He speaks of the love of the Father being in us all. That love, He tells us, is brought home to each individual by His mediation, and by His mediation it is manifest in its fulness. Man's joy in God because of the welcome wherewith the Father accepts him would be untrue if it were not

for the mediatorial glory of the Beatific Vision. Our sense of God's love to ourselves can only be proportionate to our perception of God's love to Christ. If Christ the Beloved manifests Himself to us, then, and not till then, do we know what it is to abide in the Father's love. We cannot claim it but through Him. We cannot know it but in Him.

If we would attain to see the Father, we must see Him in the Son. It is in seeing Christ that we attain to the vision of God. If Christ manifest Himself to us, then indeed do we see the Father, for they are One. The veil of flesh now glorified serves to reveal the Godhead to our human sense, and not to obscure it, in the blessed relationships of the eternal love. Thus to see the love of God is to live therein.

O Lord Jesu, Thou art the Mediator between God and men. Thou hast created all things. Thou hast redeemed us unto God by Thy Blood. Thou alone throughout eternity canst show us the glory of God, for Thou art one God with the Father. In Thee He dwells. In Him is Thy Manhood glorified. Upon Thy Manhood rests the fulness of His love, and through Thy Manhood the eternal love shines forth upon all the children of Thy covenant. Make me to behold Thee in the fulness of Thy truth, that my heart may be opened to the fulness of Thy love, and the vision may be not to death by reason of mine earthliness, but to eternal life in the unity of Thy Holy Spirit.

My son, look to Me in time, and thou shalt find satisfaction in Me throughout eternity.

Let faith move thee now to love. So shall love stablish thee evermore in the holy vision. Follow Me in the attractions of grace, and thou shalt be one with Me in the perfection of My glory. Lose all sight of thyself, and in beholding Me thou shalt find Me as thy Life, and live with Me in the life of God."

O Jesu, Thou truly, Thou alone, canst be my Life. Open mine eyes that I sleep not in death. Close mine eyes to the world, that I may look to Thee without distraction, and in Thy vision find my perfect home.

MEDITATION XLII.

The Reason of Restricted Manifestation.

Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.—St. John xiv. 22-24.

1. CONFORMITY THROUGH OBEDIENCE THE CONDITION OF SPIRITUAL SIGHT.

JUDAS asks the question why the Divine manifestation is not coextensive with the world. Fittingly does he ask it, who by his name stands in such special contrast to the traitor. There were these two Judases. If Jesus was hidden from one of them, it was not that He had not dealt equally in love to both. Both were formed to praise Him and to be praised of Him, as their name indicates. If either fell, it was because he abode not in the truth. It was not that the truth was unwilling to abide with him.

So it was with the world. Jesus 'came to His own, and His own received Him not.' Nothing 'has happened' to make God change His conduct. 'The gifts and calling of God are without repentance' (Rom. xi. 29). It is God's unchangeableness which makes man's unfaithfulness so terrible in its consequences. God 'willeth to have all men to be saved,

and to come to the knowledge of the truth' (1 Tim. ii. 4). 'Their destruction is of themselves' (Hos. xiii. 9). 'Blindness happens to Israel,' and so also to the world at large, because they 'keep not God's words.' They will bring down God to the standard of their own reason and conscience. Consequently they bring upon themselves sore destruction. Instead of rising up to God's revealed love by keeping His words, they set themselves in antagonism to Him because they so obstinately maintain their own. It is their word, their reason (λόγος), opposed to God's Word, God's Reason.

The Word of Christ has to be accepted as a whole by faith; His words, as the details of the revelation, have to be kept by loving obedience. This the world will not do. Consequently the world cannot receive the manifestation which will be granted to the loving disciple. The Word of God is as the seed which must grow within the soul. The manifestation of God is not an external display, but an interior development. The knowledge of God is not to be acquired by a sudden outburst overpowering the natural faculties, but by a vital process expanding the spiritual faculties, that these by interior inspiration may accept the manifestation of God in His own majesty. The vision of God belongs only to the children of God, and the children of God are they who have been born again by the Word. This is strictly in keeping with our Lord's parable. 'The seed is the Word of God' (Luke viii. 11). So also St. James requires us to 'receive with meekness the engrafted Word, which is able to save our souls'

(Jas. i. 21). 'To see God' is the benediction of the pure in heart; and St. Peter bids us 'love one another with a pure heart fervently: having been born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever' (1 Pet. i. 22, 23).

God, therefore, rejects no one. Those to whom He shall not be manifested have destroyed within themselves the power of beholding Him.

O Jesu, how little does the world know that it is blinding itself to Thine eternal truth by rejecting what Thou hast revealed! Alas, how little do I realize my own unfaithfulness to Thy Word! O give me grace to keep Thy words, lest I also fall after the same example of unbelief.

My son, the more thou knowest of My Word, so much the more do I expect thee to show forth its transforming power. It is not enough that thou hast gained any development of My Word within thee in time past. Thou must bring forth more fruit as years go on. Yea, though thou be unable to bring forth the outward fruits of active service, yet must thine inward life be fruitful in spiritual energies, so that thou mayest grow in experimental knowledge of Myself. Then shalt thou be able to behold Me joyfully in the day of manifestation; but if thou take not heed to grow in this experience, thou also must perish in the blindness of nature.

Dear Lord Jesu, let me hear Thy Voice continually and follow Thee carefully. Truly Thy Word giveth

light and understanding unto the simple, who walk therein with all humility. Thou art the Word by whom I was created at the beginning. Thou art the Word by whose continual presence alone I can be perfected for the fellowship of glory in Thee my Creator. Grant me so to accept Thee with reverent homage and obedient faith day after day, that I may be accepted of Thee to all eternity.

2. THE FATHER'S LOVE.

Jesus has already said that 'he that loveth Me shall be loved of My Father.' He now repeats the utterance in order to show how sure that love is. 'For that the dream was doubled unto Pharaoh twice; it is because the thing is established by God' (Gen. xli. 32). Jesus now takes occasion from the inquiry of Judas to repeat what He had said: 'My Father will love him.'

Love must be mutual. It is altogether distinct from pity. Pity is towards an inferior. Love implies equality. Without respect, reverence to inherent rights, capacity of reciprocal consideration, there can be no love.

Love begins with God. He created the world in love. Not that He had love to what was not, but out of love to His only begotten Son, whom He would glorify by creating all the universe for His glory. 'All things were created for Him' (Col. i. 16). All things, therefore, are the objects of the Father's love, because they belong to His only begotten Son. They have no claim upon His love

by right of merely natural creation. That could not be. The eternal Son is the sole Object of the Father's eternal love.

But when the world had fallen away from the law of its creation, how could God's love continue towards it? Our Lord tells us: 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life' (John iii. 16). There was, therefore, in the very nature of things, an impossibility for the world to recover the everlasting life which constitutes Divine love. It was necessary that the Son of God should come into the world. As all was created by Him and for Him, so all that had fallen away needed to be redeemed by Him. God 'loved the world,' but not the things that are in the fallen world. The world which God loved was that creation of law and beauty and power which He had created to be the dwelling-place of His Incarnate Son, sharing His life. It was, therefore, in love to His Son that He sent Him to recover the fallen world from death, and so creation would abide in His love.

The redemption of Christ, therefore, did not restore created things to the Divine love unless they accepted Christ as the only eternal principle of life. 'As many as received Him, to them gave He power to become the sons of God, even to them which believe on His Name' (John i. 12). Those who 'come to Him that they may have life' find the Father's love. The rest cannot have it. All mankind have the choice of loving the Father, as

belonging themselves to Christ, or loving the fallen world which is not true to Christ. 'If any man love the world, the love of the Father is not in Him' (1 John ii. 15).

Love has its origin, then, in the creative power wherewith God loves His only begotten Son eternally. It is exercised by the redeeming power wherewith the Son 'keeps His Father's commandments and abides in His love,' as the Incarnate Head of creation. We, the creatures, love Him because He first loved us. By the Spirit of adoption we are recalled to that love. We must act true to that Spirit of adoption; otherwise we can have no share in God's love, for we have rejected it. 'I love them that love Me' is the unchangeable law. Love is not an arbitrary fondness or pity which overlooks unworthiness. The love of the Father is a supernatural power, which we are called to reciprocate as lifted into a higher life by Christ. The world cannot complain because God does not love it. Divine love is supernatural, and must be supernaturally acquired. Christ is the only natural Object of Divine love, being Himself One God with the Father. We are only admitted to that love in Him by the power of the Holy Ghost.

Alas, that so many reject this love altogether!

Alas, that we who profess to have some share in this love yet remain content with so little consciousness of its supernatural origin, character, and claims!

This love is ready for all if we will seek it by a supernatural life in Christ. This love cannot be given by God to any who remain outside of the

eternal covenant of love. They come not to Christ that they may have life. So they abide in death.

Lord Jesu, grant me so to abide in Thee that I fail not of the love of the Father which rests upon all who love Thee.

My son, thy love to Me must be proved by many temptations. When other pleasures entice, then hear thou My Voice. Lift up thy heart to the Father's love. Fear not any difficulty. Seek, and thou shalt find.

Jesu, I shall be safe in this love if Thou wilt uphold me. Yet is it beyond nature. I look to Thee. With Thee only am I safe. If Thou wilt uphold me, I shall be safe for ever.

3. DIVINE LOVE BY THE ETERNAL INDWELLING.

Jesus had said, 'I will love him, and will manifest Myself unto him.' He now shows what we have already considered, how that manifestation is to be effected. His manifestation of Himself is by an interior power. That power is the indwelling of the Eternal Trinity. Jesus had come in the solitariness of an assumed Humanity to teach them. He will come, and his Father along with Him. They will come, therefore, in the power and unity of the Holy Ghost. The Incarnate Son manifests Himself as the Father's Image. The Holy Trinity come to take personal possession of the baptized. It is not merely an influence from the Incarnate God:—it is God in His indivisible substance, His triune

Personality, who comes along with the engrafted Humanity of the Word to dwell in the faithful, and be alongside of the human personality of the loving disciple as a Divine Helper. The mediatorial manifestation of the former verse is explained by the substantial indwelling and Personal co-operation of this.

This Divine Presence is an abiding Presence. God of old spake in temporary visitations to the prophets, but the manifestation of Christ by the Eternal Trinity under the new dispensation is to be permanent. That can be no true vision of the eternal worth of eternal life which is not itself eternal. The mansions of our Father's house are eternal, and so is His mansion in the faithful. The word is the same, and the abiding is by the assumption of the soul into the life of God. There is an abiding-place for each of the faithful in the glorified Body of Christ extended by His merits as a home for all, and the Holy Trinity abides in all who thus dwell in Christ and are His members.

This, then, is why Jesus will not manifest Himself unto the world. It is because they will not keep His words in detail. Therefore they cannot hear His Word in its Divine integrity, the Father's Word. They cannot see that Word in the glory of His Incarnation whose words they will not keep in the detail of human command.

Jesu, grant that I may reverence the mystery of that indwelling Godhead to which by Thy covenant I have been admitted. Woe is me, that the world

should be so powerful towards me, and this Divine Presence so feebly felt! Thou knowest my blindness. O that I may receive my sight! Yea, Thou knowest my deadness. O that in Thy sight I may find life!

My son, dost thou love Me for thine own sake, or dost thou hate thyself for My sake? It is the carnal heart which holds thee down in death. Come unto Me, and I will give thee life. Yea, thou must come to Me continually, until our union is perfected in all the glory of the Triune Eternity.

Jesu, Thy goodness to so great a sinner exceeds all that I can think. Thy goodness alone can show me my evil. Thy goodness alone can take that evil away. Help me in Thy goodness so to see myself and hate myself that therein also I may see Thee and love Thee.

MEDITATION XLIII.

The Holy Ghost.

These things have I spoken unto you, while *yet* abiding with you. But the Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.—St. John xiv. 25, 26.

1. HIS MISSION AS THE PARACLETE.

JESUS has already said that another Paraclete should come—the Spirit of Truth, whom the world could not receive. He has told them why He could not manifest Himself to the world, even because they did not keep His words. To those who love Him and keep His Word in its integrity He Himself and the Father will come. They will come in the power of the Holy Ghost, who is the Bond of the Eternal Trinity. This coming is equivalent to the sending of the Comforter—for the Three are One. If the Holy Ghost is sent, the other two Persons come along with Him; and the other two Persons cannot come save by the power of the Holy Ghost proceeding from them eternally, sent by them in time.

Ver. 21 spoke of the relation of the Son to this threefold advent. He will manifest Himself to them, reveal to them His Divine Relationships. This is His work as the Incarnate Mediator.

Ver. 23 spoke of the Father and the Son coming

to abide. They come in the power of the Holy Ghost, the quickening Spirit. This is the work of the undivided Trinity, raising the faithful up to personal life in the Godhead.

Ver. 24 speaks of the Holy Ghost being sent. He is sent to do the work of the Paraclete. This brings Him before us as the Personal Teacher of the Church.

The mediatorial Headship of Christ, the life-giving Presence of the undivided Trinity, the personal teaching of the Holy Ghost, must thus be distinctly recognized.

The Comforter is the Holy Ghost, and the world cannot receive Him because the world desires not to be sanctified by Him. This is the equivalent of what was said just before, that the world did not know Him, for we cannot know Him except by the experience of His sanctifying power; and again, the world keeps not Christ's saying, for if we keep Christ's sayings we must be living in the power of the Holy Ghost, through whose power those sayings of the Incarnate Son were spoken.

The Holy Ghost, as we have seen, is a Paraclete not in addition to, nor in succession to, our Lord Jesus Christ, but by a ministry of coequal power, although of subordinate agency. He brings forth to us on earth the virtue of that mediation which our Lord Jesus Christ carries on for us with the Father in heaven.

It is well for us in our meditation to state these truths in various forms, at the cost of some repetition, for thus we come to recognize the relations of

the Divine Persons to ourselves by the distinctness of their personal work, and we shall see that expressions of St. John both in the Gospel and in His Epistle are not casual or tautological, but are set down with careful arrangement to develop in proper sequence the chief points of this mysterious work.

O Lord Jesu, open mine ears to hear what Thy Spirit saith in my heart. When I think of Thy Holy Spirit Personally acting within my heart, I marvel at myself to think that I can allow myself in thoughts, words, deeds, which the thought of an earthly friend would prevent if he could know them ! Though mine eyes see Thee not, yet when I think thereupon I abhor myself in dust and ashes. Yet do I fail to rise at Thy bidding. Again and again does my miserable flesh prevail, and I grieve Thy Holy Spirit.

My son, remember His Presence at all times. So only canst thou find the power of His Presence at any time. Be attentive to His suggestions when He speaks within thee. Thou failest when thou wouldst obey, and temptations are too strong for thee, because thou dost not give heed to obey continually. Listen to His Voice and obey Him always in small matters, and thou wilt find His help strengthening thee when thou art weighed down by grievous matters.

Jesu, it is a great thing to persevere always in little things. Let the grace of Thy heavenly oblation strengthen and purify my frame, and the voice of the Spirit cheer and uplift my soul. O let me be wholly deaf to the solicitations of the flesh, whereby I died in

Adam at the first. O let me live true to the suggestions of the Holy Paraclete, that in His power I may find encouragement and victory.

2. HIS COMING IN THE NAME OF CHRIST.

The Name of God is One, whether in the origi-native Personality of the Father, the mediatorial Personality of the Son, or the executive Personality of the Holy Ghost. So it is said, 'In that day there shall be one Lord, and His Name One' (Zech. xiv. 9). Not that there had previously been many lords, but that the living unity of the threefold Godhead should be manifested in the indivisible unity of the Name wherein the three Persons should be revealed. The prophet does not speak of the blankness, but the vitality of the Divine unity which shall be known.

The Father sends the Holy Ghost in the Name of the Son, because He sends Him to be the Life of the Body of Christ. The Headship of Christ is what constitutes our claim to receive the Comforter, and apart from that Headship we cannot receive Him.

The Father sends Him in the Name of Christ, and therefore He is God coequal with Him that sends Him, for the Father can send no inferior being in the Name of Christ. The Father would be setting aside the inalienable sovereignty of Christ if He were to act through any creature, as a supplemental agency distinct from the mediation of Christ. The Holy Ghost is One God with the Father and the Son, proceeding from Both by the undivided act of Divine life, coming forth in Divine completeness from the

Father as the primal Fount of Godhead, and not separate from the only begotten Son, but acting in His Name as the Son is the Image of the Father. The Holy Ghost, therefore, accomplishes all the work of the Son as the Divine power by whom He creates the world, takes to Himself man's nature and gathers individuals unto Himself. The Holy Ghost sanctifies them in the unity of Christ's Body. The Holy Ghost fills that mystical Temple with the life of God.

We are not, therefore, to think of the sending of the Holy Ghost as a collateral mission external to the Incarnation of the Son, but as the expression of the Divine life of the Son in whose members the Holy Ghost comes forth to dwell.

Such, then, is the Paraclete. The name belongs to the Holy Ghost in His office towards the members of Christ's Body. He has to fulfil a work in Christ's Name upon the earth correlative to that work which Christ, the Head, is carrying on by His Presence upon the throne of God. His Presence there has a vital efficacy by reason of the mission of this Paraclete in His Name, but although He is a Propitiation for the sins of the whole world, His Presence there has no vital efficacy for the world which is dead in sins. It needs this agency of the Paraclete to communicate its efficacy by giving us the Divine life from Him, while He draws us to live in Him.

O Jesu, may the blessed Paraclete enlighten me to contemplate Thy glory, that as He comes in Thy Name I may live worthy of that Name, and show forth the Divine life which Thou callest me to share.

My son, it is only by the teaching of the Paraclete that thou canst know the glory of My triumph. In thy nature I have triumphed, and My triumph is not for Myself alone, but for all My brethren. In Me the Manhood has attained to the Divine glory, and it is the Holy Ghost coming in My Name who shall make thee partaker of that Divine glory.

The thought of Thy glory, most blessed Jesu, surpasses all that human imagination can conceive. How can I praise Thee for this gift whereby Thou callest me beyond the limits of earthly understanding? In active obedience I would praise Thee by the Spirit's power, although my heart cannot yet behold Thy beauty by reason of the blindness of the flesh.

3. HIS TEACHING.

The Holy Ghost is to teach all things. Not as if the teaching of Christ had been defective. Christ had taught the Apostles as far as the human understanding was capable of learning. His teaching contained the elements of all truth, but the seed which He planted in their hearts needed to be developed in order that they might know what He had taught them.

The teaching of the Holy Ghost would be complete in its extension and in its permanence. There would be no other teacher. But His teaching would not be independent of the teaching of Christ. He would teach nothing additional. He would call to

their memory all that Christ had said, so that by His spiritual illumination the words of Christ might be accepted of them in their true and heavenly significance.

Christ is the Word of God. Christ is the Truth. Therefore there can be nothing for the Spirit to teach outside of Christ. So, then, as the Holy Ghost forms Christ within us, He makes 'the mind of Christ' to be our blessed inheritance, that we may 'know the things that are freely given to us of God.' To the world outside of the operation of the Paraclete, 'the things of the Spirit of God are foolishness, because they can only be spiritually discerned' (1 Cor. ii. 12-16). The Holy Ghost does not come to teach us the things of God as if they belonged to another country, but to teach us, lifting us up into the conscious relationship of that Divine life which by faith we are called to share.

He teaches us all things by a gradually increasing experience of the Divine power of what Christ has taught. 'The Spirit searcheth all things, even the deep things of God' (1 Cor. ii. 10). He teaches not by multiplicity of statement, but by intensity of spiritual appropriation. This appropriation of the substantive truth of God, the experience of the Divine life by the power of the Holy Ghost, is the life of faith. It must be developed within us throughout life until we attain to 'know as we are known' (1 Cor. xiii. 12).

The Holy Ghost dwells in each one of the faithful, to teach each one by His Personal power; but that which He teaches every one is what He also teaches

all the rest. Therefore there is 'one faith.' We are not to think that the Holy Ghost will teach us by any individual prerogative what He does not teach others also. Our vital experiences are individual. The truth which is the basis of those experiences is one and the same to all. The Holy Ghost calls to our remembrance what Christ has said. This is the deposit of the faith which we have to hold. But He teaches us all of this with His own Divine power. The Creed is one, is universal. The Spirit's gift of Divine faith is by individual regeneration. So must 'he that hath an ear, hear what the Spirit saith unto the Churches' (Rev. ii. 29). He must hear for himself, though it be spoken to all.

The Spirit is a Divine Teacher present with the Church in every age, so that His office is not nullified, even though at times outward teachers may speak falsely in His Name. He has always the power of reasserting Divine truth, and although false teachings of those in authority grievously injure the Body of Christ, nevertheless He, as the living, eternal Teacher, can always quicken the recuperative power of the Church to cast off what is spoken after the manner of worldly wisdom, and to live in the joy of the imperishable truth. The Paraclete will be with the Church throughout all ages, not by any visible organ, for the world 'seeth Him not, neither knoweth Him,' but by Personal guidance of the universal Church, so that each faithful soul who lives in the love of the truth shall find His Presence bringing forth in heavenly power that which has been

taught from the beginning, and thus enabling those who listen to Him to continue in the Son and in the Father (1 John ii. 24).

The Paraclete, the Spirit of Truth, is the Spirit of Love, and we cannot accept His teaching save in so far as we have the love of Christ dwelling in us. He did not come down to enable others to teach intellectually, but to be Himself the One Teacher speaking through men, but not abdicating His own prerogatives on behalf of those whom He commissions for the outward office. They speak to the outward ear. He speaks through them to the heart, if they speak truly. None can speak for Christ unless he speak as the oracles of God by the power of the Holy Ghost. Teaching is not effective for the building up of the Body of Christ in proportion to the numbers who may be influenced by human wisdom or declamation, but in proportion as individual souls are gathered into the appreciation of the life of Christ by the voice of the Paraclete revealing the eternal truth in their hearts.

O Jesu, may Thy Holy Spirit reveal Thee within my heart, and lead me onward to the full perception of Thy glorious mysteries.

Yea, My son. He shall indeed teach thee all things, if thou wilt be watchful, humbly listening to Him. Think not that thou by searching canst find out God. It is the Spirit of Revelation who alone can give thee this knowledge. Ask, and it shall be given thee. My heavenly Father will give His Holy Spirit to every one

that seeks Him in holy love. The things of God are hidden from the worldly heart, but those who give themselves up in heart and deed to the Spirit's guidance shall be kept from all the deceits of the world, the flesh, and the devil. He knows the needs of every soul, and if any be deceived, it is by the sinfulness of their nature, because they have not looked to Him.

O Jesu, keep me ever in Thy truth. Help me to look to Thee, and to live to the glory of the Father by the blessed power of Him who comes to us in Thy Name.

MEDITATION XLIV.

The Parting Gift of Peace.

Peace I leave with you ; my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.—St. John xiv. 27.

1. THE SUBSTANCE OF THE GIFT.

JESUS will not leave His disciples as orphans. He will send to them the Comforter, and along with that Comforter He Himself will come to them. That Comforter is the Spirit of Peace. He will leave this gift of peace with those whom He leaves on earth. The peace which He will leave is that peace which is His own. It is His own, for it is Himself, and the Spirit of Peace is the Spirit who proceeds from Himself.

Inasmuch as there is an outward separation between Himself and them, for they continue in the world, and He is leaving the world and is going to the Father, He leaves peace with them. But the peace which He leaves is in Himself. He, therefore, gives it to them as a present gift of mystical union, so that they shall possess it along with Himself inseparably. This peace shall make them one with Himself, even though He be gone.

He does not give as the world gives, by external distribution, but by interior communication and vital

unity. This peace binds them to Him in the life of glory which He is about to enter.

Jesus is Himself our Peace. The Child of Bethlehem is 'the Man that is Peace' (Micah v. 5). In His Person, God and man, the Creator and the creature, the Infinite and the finite, find their perfect union. The covenant with Levi was of life and peace, but that covenant was broken. The old priesthood corrupted their way (Mal. ii. 8), and that which was ordained unto life was found to be unto death (Rom. vii. 10). Now the covenant is an ever-living covenant, stablished in the truth of God's own life. The peace is no expectation of the future that may fail. It is the present communication of the Divine truth as the imperishable basis of union with God. Therefore the prophet called of old to 'love the truth and peace' (Zech. viii. 19). So does 'the peace of God which passeth all understanding keep the hearts and the minds of the faithful in Christ Jesus' (Phil. iv. 7). This peace is the very manifestation of the power of God as a living principle of control, whereby the whole nature of man's body, intellect, and affections is taken up into joyous conformity with the Divine will. The Word of God has become flesh, and the Elect Servant is none other than the Prince of Peace, ever keeping the Father's commandments and abiding in His love. The 'work of righteousness' as coming forth from His perfect obedience 'is peace' (Is. xxxii. 17). The Church, His Bride, formed from His own substance, is the heavenly Jerusalem, the vision of peace, and all its stones are cemented together in the indissoluble

fellowship which binds His Godhead and His Manhood in mysterious wedlock. As He is One with the Father in the unity of Godhead, so the members of His Body are one with Him in the unity of the same Spirit, deriving the lustre of their sanctity from the substance of His grace, and compacted together in the living cement of the Divine love (1 Cor. vi. 17).

The peace which He leaves behind is truly His own peace, for it is the extension of His own Being as the covenant of peace, wherein His people are builded together for the habitation of God by the Spirit. It is the mysterious organization of grace diffused from His glorified Body. It is the fruit of the Spirit whereby His members rejoice in that peace which He has communicated to them, so that it reproduces itself in them, not as an accidental consequence, but as a vital identity of joyous power. So truly is it His peace, that they cannot be in Him without exercising it.

Truly He leaves peace with His Church, for He has just instituted the eucharistic sacrifice as the peace offering, whereby His people are to feed upon Himself, that being identified with Him they may have peace with God in Him. He is the Medium through whom the peace is to be perpetuated. As in Him it originated, so by His mediatorial action it is to be continually renewed and sustained.

O Jesu, only in Thee can I find peace. Deliver me from the strife of men. Deliver me from the rebelliousness of my own sinful nature. Hide me

in Thyself, that in the fellowship of Thy holy Heart I may experience the fulness of the Father's love.

My son, it is My joy at the right hand of God to present My Church unto the Father, and to make the Father's love manifest unto My people. I have made peace for them that were enemies to God through wicked works, and now it is My joy to gather unto Myself by the Spirit of Peace those whom I have redeemed by the Blood of the covenant. My peace shall be thy stay amidst the perils of a world of strife. No weapon that is formed against Mine elect can prosper.

Most loving Jesu, how dost Thou call me unto Thyself! Truly, if I lose Thee I am lost, but Thou wilt keep him in perfect peace whose mind is stayed on Thee. O let me have no other thought but to be stablished in Thy truth.

2. THE MANNER OF THE GIFT.

Jesus gives not as the world gives. The gifts of the world are limited. In the gifts of the world the donor parts with that which he gives. The gifts themselves perish in the using.

Not so is it with the gift of peace which Christ gives. It is a power exhaustless as the Divine love which provides it. None receive the less because of the many who are partakers of the same. Rather is the glorious experience of each individual raised to a higher thrill of consciousness by the multitude who are all gathered into one by the unity of the Spirit of Peace which binds them all to God,

Jesus Himself does not part with it because He gives it. Nay, He is Himself the eternal assurance of its all-sufficiency. Because He cannot lose it, therefore is it always secured to us in Him from whom it proceeds. He does not give once for all. His whole mediatorial life is a continual giving forth of this peace. Of His government and peace there shall be no end (Is. ix. 7). In the perpetuity of His gift is the growing manifestation of His glory.

Those to whom He gives this gift become centres of its transmission to others. As He, the Son of God, has made peace for us by the Blood of His Cross, so are the peacemakers to be blessed as being themselves the sons of God (Matt. v. 9). The Divine life of His eternal Sonship shows itself by the extension of peace through all those who are made partakers of the same.

It is a gift that spreads throughout the world. 'I will extend peace to her as a river, and the glory of the Gentiles as a flowing stream' (Is. lxvi. 12). The victory of the heavenly Jerusalem is not by weapons of carnal warfare, but in the very midst of her outward strife the sovereign power of this holy peace becomes increasingly manifest. In her sufferings her enemies learn to recognize the glory of this heritage, and bow down before her.

Yea, every strife, instead of wasting the energies of this mysterious peace, brings out for each suffering soul some fresh token of the power of the Passion of Christ. The more the faithful have to suffer in the external warfare of their calling, the more do they learn how great is the peace of the children of

God. It springs up within their hearts with an energy that is continually multiplying itself. By the developments of struggles which succeed one another the Church militant is ever advancing to the consummation of peace in the Church triumphant.

O Jesu, the world gives peace for a short time, but it soon turns to war. Thou callest us to bear much opposition on Thy behalf, but great is the inward peace which Thou givest, and through all strife Thou guidest our feet into the way of eternal peace.

My son, thou shalt never find peace in the world, but I will give thee peace to raise thee out of its contentions. Seek not that which cannot satisfy. Be content if others deprive thee of that which seems to be thy due. I will give thee abundance of peace if thou wilt seek Me as thine only Portion. All that thou canst have outside of Me can but destroy thy peace, for it cannot satisfy thee. The peace which I give shall make thee full of joy amidst all troubles that can assail thee outwardly.

Yea, blessed Jesu, let me indeed die unto the world that I may rest in Thy peace. So let me rest in Thee now, that I may rest in the peace of Paradise, and attain to the bright vision of peace in the day of Thy glory.

3. THE CONSEQUENCES OF THE GIFT.

The presence of the Divine life tranquillizing the soul must make itself felt externally. We are

in a world of strife. Our very title reminds us of our pledged warfare, the Church militant. The gift of peace sheds its sweet calm upon our interior relationship with God, but it does not soothe the world, subdue the flesh, nor bind Satan down. Rather by reason of it we have to endure the fiercer conflict from our three great enemies. There is no city in all the world which has undergone such constant sieges and experienced so many devastations as Jerusalem. The old city is in this respect a type of the new.

Our Lord here tells us what the consequence must be. 'Let not your heart be troubled, neither let it be afraid.' The 'fearful' have no part in the heavenly Jerusalem (Rev. xxi. 8). So was it ordered amongst the Israelites of old when they went to battle. The 'fearful and faint-hearted' were to return home (Deut. xx. 8). They could not share in the war. So is it now. Faith in Christ must stablish us so firmly in peace that whatever happens we cannot be afraid.

This does not imply that we are to be reckless or void of sensibility to outward things. We ought to feel things more than others do, if they are evil in the sight of God. We must do our utmost to obviate evil. But as we have to fight for God, so we shall be assured of the Divine victory, and shall not think of what it may cost ourselves. We know that we shall be abundantly recompensed for all that we can suffer, and if we are true to God He will make evil turn to good.

This confidence is not merely a gain to our own

selves. It is a duty which we owe to Christ. Sometimes, indeed, the Christian may seem to be pessimistic. We must always be prepared for the worst. It is a misreading of Christ's promises, and a want of real faith, which is always on the look out for outward deliverances and hasty success. Jeremiah was in this sense pessimistic, looking for the Babylonian power to triumph. But he looked through that overthrow to the future restoration. So does faith accept the worst without despondency. The Divine optimism is more than a counterbalance to the earthly pessimism. The failure of earthly hopes seems to purify and not to cloud the heavenly confidence. The greater the temporary overthrow, the greater is the assurance to the faithful of an eternal reward.

Our Lord here intimates that the Apostles will have to bear what would naturally cause them trouble and anxiety. That condition of things can never cease if the Church is doing her duty in the world. We must look forward for very much more grievous troubles as the end draws near, such as have never been before. There are to be troubles arising from worldly violence, and from Satanic signs and wonders, so as to deceive if possible the very elect. No apostasy, however, of the masses, and no sufferings which martyrs may have to bear, must make us distrustful, despondent, morose. We are to find peace in the midst of these things, for we must meet them with joy, 'counting it all joy when we fall into divers trials' (Jas. ii. 2). Yea, 'in the last dispensation, though now for a season, if need be, we are

in heaviness amidst divers trials, we are to rejoice, that the proof of our faith may be found to praise and honour and glory at the appearing of Jesus Christ' (1 Pet. i. 6, 7).

The fruit of the Spirit is 'love, joy, peace' (Gal. v. 22). Spurious carnal forms of Christianity are apt to make joy spring out of peace. Holy Scripture makes peace follow after joy. Peace must be appropriated through joyousness of struggle. 'We have peace with God through our Lord Jesus Christ,' because 'we rejoice in hope of the glory of God' (Rom. v. 1, 2).

The joyous confidence of faith must, therefore, issue in a peace which in its turn makes us superior to all the vicissitudes of the outer life. This peace lives in the future victory, lives in the eternal triumph of God, which love welcomes, which joy anticipates. Then follow those other fruits of the strong but placid Christian character—'long-suffering, gentleness, goodness, faith, meekness, temperance.' Such confident Divine joy does not, even like the earthly faith of the earlier dispensation, laugh the world to scorn. Joy which arises out of peace is apt to be scornful. Peace which arises out of Divine joy is calm and full of love. It abides in this world as a world in which we have to die ere we can have the triumph manifested which our souls desire. There is no scornfulness about the victory of faith; but long-suffering amid injuries, gentleness amid violence, temperance, the self-control of a heart which is abiding in the calm, sublime tranquillity of the Spirit of God.

Most loving Jesu, grant me so to abide in Thy peace, that I may meet all the troubles of the world in the strength of Thine eternal love. Why should I suffer earthly fears or hopes to agitate my heart, when I am only looking forward to die that I may find my perfect peace in Thine embrace?

My son, if thou wilt thus be as one dead to the world whilst acting and suffering on My behalf with the powers of the heavenly life, thou shalt indeed experience much peace, for the world cannot wound thee; but if thou fight against the world with the weapons of the world, thou must perish with the world. Cherish, therefore, the peace which I give. Be not fearful, but go forth to battle with the world in the peaceful joy of My all-conquering love, and thou shalt be My true soldier.

Lord Jesu, I give myself to Thee. Keep me under Thy shelter until the tyranny of this evil time be overpast. Hide me in Thy tabernacle from the strife of tongues. I wait to hear Thy word, 'Peace; be still!' While I wait for it I find the peace beginning. O what shall it be to hear Thy Voice when Thou comest, saying, 'It is I; be not afraid!' O hasten the day of Thine appearing, that we may come to the haven where we would be.

Sac. Bapt. A.
19

MEDITATION XLV.

Going to the Father.

Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye may believe.—*St. John xiv. 28, 29.*

1. THE EXPECTATION OF RETURN.

‘I go away, and am coming to you.’ The disciples have now been warned that trouble was in store, and Jesus has given them the gift of peace in which they are to meet that trouble. They are not to be afraid, whatever may happen.

But there is something more than a sense of security to support them. They are to meet all present difficulties in the expectation of Christ’s return. He is coming to gather them to Himself (ver. 3). They may feel sure that when He comes again He will reward them for their conduct during the time of His absence, whether they have been true to Him or no. The thought of giving account to Him is involved in that of His return.

He will be coming in unseen power, even during the time of His absence. The Comforter will be bringing to them the propitiatory virtue of His sacrifice. At length He will come and manifest

Himself. In order to this manifestation the Comforter will gather them into the life of the Eternal Trinity, and will enable them to remember and to understand what Jesus has said unto them during the three years of His ministration.

This, however, points onward to what He had said at the outset. He is coming to gather us unto Himself in our Father's house.

His Father's house! If they loved Him, what a thought of joy would that awaken! His manhood is to be exalted as 'the Son over His own house.' 'He is accounted of more glory than Moses, inasmuch as He who builded the house hath more honour than the house' (Heb. iii. 3, 6). Then He will be in the glory of the Father.

Do we think of this glory of Christ so as really to rejoice in it? The joy of Christ's manhood by reason of this exaltation ought to fill our hearts with joy. Yet it is to be feared we think more of His suffering during thirty-three years than of His glory during the eighteen hundred years that have elapsed since then. We feel that His suffering was for us, and so we have a selfish interest in it. We have not the same feeling towards His exaltation. But if we loved Him, how we should rejoice in it! And then how it would strengthen us to suffer! His glory is manifested in the sufferings of His disciples, who suffer out of love to Him. The glory whereby He is glorified ought to strengthen us to suffer for His sake, as our power of glorifying Him was purchased by His own suffering on our behalf.

How dull is our faith, that the thought of Christ's glory fails to rouse us from the deadness and corruption of our fallen nature !

Faith ought to grasp the sense of His Personality, abiding in our human nature and watching us in all we do.

Love ought to grasp the sense of His Personal interest in our own selves. How He loved us, who died for us ! How He expects us to love Him and live for Him !

How shall we meet Him when He comes again in outward manifestation, if we have had so little love, so little care, so little sympathy, for Him ? The sense of His glory, where He is preparing a place for us, ought to make us thrill with an ecstasy of spiritual joy such as would lift us up above the miseries of our earthly condition.

No wonder that saints who saw Him could smile in the midst of their martyrdoms !

O Jesu, lift up my heart unto Thyself that I may exult in Thy glory. Yea, let Thy glory make me rise superior to all the misery wherewith my corrupt flesh is continually weighing me down. I am Thine. O let the glory of Thy triumph raise me out of the bondage of my sin !

My son, be ever mindful of My glorious Presence. So shalt thou experience My power. Thou art ever in My sight, and I am preparing the place for which thy present temptations are preparing thee. My grace is sufficient for thee, if thou wilt be true to Me in love.

Jesu, alas that I should ever forget Thee! According to Thy mercy think Thou upon me for Thy goodness. O when shall I see Thee coming again? O when Thou comest how shall I humble myself for all mine unfaithfulness! Help me to humble myself now in penitence, that then Thou mayest raise me up out of my sin and deliver me from my shame.

2. THE SUBORDINATION OF THE SON.

The thought of the Son as being subordinate to the Father is no detriment to His prerogatives, for it is in this subordination that His Divine glory consists. He is equal to the Father as touching His Godhead, but that Godhead which the Father has in Himself He has given to the Son. The subordination of Relationship implies and does not violate the essential equality wherein they dwell, the unity of life wherein they live eternally.

The Father could not give to the Son any imperfect communication of His Divine nature, for that nature is without body or parts. There never could be a time when the Father had not given it, for that nature is eternal. He could not be the Son, unless He received the fulness of the Divine nature by an eternal communication.

If He goes to the Father, it is by His Manhood that He ascends, for by His Godhead He is ever abiding in the unity of the Father's essence. The Son has a twofold life—the higher or Divine life, whereby He is always one with the Father; the lower life, whereby He acts externally to the Father's

essence. This lower nature finds its joy in being elevated to the glory of the Divine nature which hiddenly dwells within it.

That Human Nature as truly rejoices in every increased elevation to the Divine glory as it truly suffered while bearing the humiliation of man's sin upon the earth. We are not to think that it is a matter of no concern to our Lord Jesus to have His Human Nature thus glorified by fellowship with His Divine Nature. That would reduce His manhood to a mere appearance, whereas its human reality now is as true as it was when He was upon the earth. If, then, we love Christ, we must rejoice to think of Him in the fulness of that delight into which He entered, by leaving this world which was the sphere of His humiliation. By going to the Father, He was exalting His manhood from the sorrowful conditions of His finite existence to the glory of that infinite life which He has in, and with, and from, the Father. His Human Nature will not cease to be finite, but it will be the adequate instrument of His infinite Being. All the joy of His Divine Personality as Creator will act through the glorified faculties of His created nature. His going to the Father is the fulfilment of the longing expressed by the Psalmist, when he says in the name of Messiah that his soul is athirst for God (Ps. xlii. 1). But if He were not one with the Father by His Divine Nature, He could not go to the Father by His Human Nature. The highest of the heavenly host is not nearer to the Father than any worm of earth. To go to the Father is to rise

above all created possibilities of existence. 'No one hath ascended into heaven, but He that came down from heaven.' No nature can rise above its own limitations of being. The brute cannot become rational by any effort of his own, nor the human being rise to the equality of angels. Much less, then, could the Son of man go to the Father, the creature to the glory of the Creator, unless He were the Son of God, abiding by natural right one God with the Father.

Wonderful joy of the Humanity of Christ in thus rising up to the exercise of the Divine prerogatives of His Eternal Sonship! A whole universe of joy were nothing in comparison with it. All joys that all creatures can know are only faint gleams from this infinite joy. His joy is not the diabolical ambition of becoming the highest object in creation. His joy is the joy of experiencing in His Humanity the uncreated blessedness of the Father's love, as no one but the consubstantial Son could experience it.

So shall the consummation of His joy be when He has gathered all His members in the completeness of His bodily development into perfect union with Himself, that He in us and we in Him may rejoice in the greatness of the Father. Thus shall the Son be subject unto Him that hath put all things under Him, that God may be all in all.

Do I rejoice in the glory of Christ now ascended? Do I rejoice in the glory of looking forward to have my part along with Him and with all His saints; not a glory gathered from the lower world, but the very glory which from the Eternal Father comes

forth to His only begotten Son—that joy which consists in receptivity, subjection, sonship, fellowship of life, unity in the Eternal Spirit?

O Jesu, open the eyes of my heart to contemplate Thy glory and rejoice in Thine exaltation. Thou who receivest all eternally from the Father, rejoicest by the power of the undivided Spirit to make Thy members partakers of that which Thou art. O wondrous joy! O let the thought of Thy joy, the Son of man abiding in the glory of the Father, lift me up above all earthly joys to rejoice simply in Thee.

My son, as the bridegroom rejoiceth over the bride, so do I rejoice over My Church, and the children that gather round My table to be partakers of My life. Until the day break and the shadows flee away, I have got Me to the mountain of myrrh, to the hill of frankincense. The sweet savour of My Passion whereby I have purchased thee unto Myself rises up in the fulness of benediction before the Father. Yea, it is My joy that My people present unto the Father the merits of My mediation, that they may rejoice along with Me, and find the sorrows of earth soothed by My Passion, while they themselves are accepted of the Father in the fragrance of My merits.

Blessed be Thy Name, most holy Jesu. In Thee the Father rejoiceth and Thou rejoicest in Him, and it is my joy to contemplate that joy wherein Thou dwellest. Truly it is a joy beyond all created joy to contemplate Thy joy in the Eternal Father's Bosom

by the power of the Holy Ghost. O if it be such joy to contemplate, what shall it be when Thou shalt give it to me to possess in fulness of fruition with Thyself, even as Thou with the Father? O hasten the time of Thine appearing, that I may behold Thee, know Thee, love Thee for ever.

3. THE LIFE OF FAITH.

Jesus tells us of His joy along with the Father, and of His work there on our behalf, in order that we may believe.

The Israelites could not tell what had become of Moses when he was gone up to the mount. We ought by faith to see heaven opened and the Son of man at the right hand of God, our Paraclete with the Father, while the Holy Ghost lifts us up, though living upon earth, to partake of His glory in truth and love by the revelation of ever-living Headship. Such is this life of faith which overcometh the world, because therein we are partakers of the victory of Christ. Our faith must appropriate the benefits of what He is doing on our behalf.

There must, therefore, be a correspondence between our life and His. He has told us all that we need. His Spirit will lead us to understand what He has said, that we may meditate thereon and live thereby. Whatever He might tell us would be of no avail merely as knowledge. By knowledge of things that are within our clear apprehension, we never can rise up to a condition

of intellectual life higher than we possess. There were men in ages past of intellectual power far beyond our own who did not know the things which we know from our childhood, and who accepted as truths things which we know to be quite false. Scientific knowledge makes us no better in ourselves, although it may better our position with reference to the world round about us. Our minds grow stronger by grappling with the unknown, not as unknowable, but in so far as our research is able to investigate the laws by which phenomena are controlled. It is the difficulty of scientific progress which really helps us to individual progress.

As it is with the truths of earthly science, so is it with the objects of the spiritual life. They do not profit us by being known, but by being made matters of reflection, so that by spiritual power we may be identified with them. This is the work of faith. Faith must lead us to meditate upon the truths of revelation which are by nature beyond our knowledge. The Spirit of Truth has been sent down by Christ to guide us in the knowledge of what surpasses our understanding. The life of faith will issue in practical conformity, that so we may advance in spiritual knowledge from faith to faith, and thus may lay hold upon those truths which are the basis of our spiritual union with Christ. He tells us these things that we may believe. At the outset He bade the disciples believe in Him as they believed in God. Now He closes with the same admonition. He has not set before them the work which He was going to do, merely to satisfy

their curiosity, but that they by meditation thereon might attain to the life of faith. As without scientific difficulty and searching into the mysteries of nature there can be no intellectual growth, so without the difficulties of faith and 'searching into the things of God' the soul cannot rise to that higher life wherein the Spirit of God makes us to participate in the powers of another world far beyond all human capacity of fellowship (1 Cor. ii. 10).

O Jesu, increase our faith. O let my heart rest upon the truths which Thou hast revealed. So may I indeed rise out of myself and the falsehoods of this deceitful world. As I meditate upon that which Thou hast revealed, grant that I may attain to act in conformity with that which Thou art.

My son, I have spoken to thee of things unseen, that thou mayest learn to desire them and seek for them. None that seek in faith shall fail to find. The wisdom of the world cannot rise above the sphere of the world, but they that are taught of Me shall know the truth of God in the fulness of spiritual power.

Grant me, blessed Jesu, thus to accept Thy Word because it is Thine. That which I know not, Thou wilt make known to me according to my capacity. Yea, Thou wilt lead me onward, until by Thy transforming power I attain to know Thee in Thy glory, so that in that glory I may find my life.

MEDITATION XLVI.

The Approaching Struggle.

I will no more speak much with you, for the prince of the world cometh : and he hath nothing in me ; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. — St. John xiv. 30, 31.

1. THE PRINCE OF THIS WORLD.

WHEN Adam was formed, he was put in this world in order to conquer Satan and recover the world from the condition into which it had been reduced by the fall of Lucifer, who held it as his dominion.

When Adam had fallen, a Redeemer was promised, and the promise was given under the form of a threat to Satan. The coming Redeemer was to bruise Satan's head.

This, therefore, is what remains for Jesus to do.

In this struggle Jesus was to be passive. It would be the victory of the Cross. Satan would attack Him, and by so doing would bring destruction upon himself. In Jesus would be fulfilled that which was typically exhibited in the case of Job. Satan sought to destroy Job and to claim him as a sinner by the violence of his assaults. Nevertheless, in all this Job sinned not. So, but much more, in the Passion of Christ, Satan strove to shake His allegiance. He could not do so. Jesus was

watching for him to come, and knew that, whenever Satan came, he would find Him spotless. There would be no taint of sin by which the adversary could claim Him as a captive.

Jesus speaks of him as the prince of this world, for that is the character under which He has to conquer him. He is to rescue the world out of his grasp, whereas the world had been originally given to Lucifer; and he had involved the world in the consequences of his own rebellion.

Though Satan could find no sinful point in Jesus whereby to claim Him as a prisoner, yet he would seek to destroy Jesus. By thus devising schemes for the death of Jesus who had not made Himself liable to death, Satan brought himself into condemnation. In the typical narrative of Job, God had placed a limit upon Satan's assaults, commanding him, whatever he might do for his injury, yet 'to spare his life' (Job ii. 6). This was fulfilled in the case of Jesus, because by His sinlessness He was not liable to death. There was no need of a command to spare the life of the Son of God who had immortality. No one could take His life away. Yet Satan sought to take it away. This was an act of violence by which Satan himself must perish. He had been warned of the issue.

Our Lord, therefore, watches for Satan to come. The final struggle is at hand. The temptations by which Satan has tried Him are to give way to the violence by which Satan will seek to destroy Him. Our Lord, in offering Himself as a sacrifice, has given Himself up into the hands of Satan. He will

suffer Satan to do to Him without resistance all that must have occasioned the death of any mortal man. When Satan has done all, Jesus will die by His own free will, and will thus go forth into the nether world to destroy him that had the power of death. Thus will He vindicate His Father's sovereignty.

O Jesu, Thou hast met the prince of this world in conflict, and hast conquered him by that which Thou hast suffered. Help me to abide in the grace of Thy victory, and to prevail against him by participating in Thy Passion in whatever way Thy love shall ordain.

My son, if thou suffer along with Me, thou shalt share My triumph. Remember always that this is that for which thou must prepare thyself. The prince of this world will come to claim thee as a sinner. Thou canst only escape from him by the virtue of the covenant of My redemption. Abide true to Me. He can have no part in Me or Mine.

Alas, most holy Jesu, I am a miserable sinner! Give me grace that I may live true to Thee. If I rise not up to the claims of Thy covenant with grateful penitence, I know that I have no power to escape from the claims of his miserable tyranny. O let me ever be mindful of his approach, and ever look up with adoring confidence and obedient faith to Thee my Redeemer, who at the right hand of God callest me by my name, that Thou mayest lead me out in safety.

2. THE MANIFESTATION TO THE WORLD.

The sacrifice of Christ was a victory over Satan. It was also a manifestation to the world of the love which Christ had to the Father. His whole ministry was 'seeking His Father's honour,' and His death was the completion of love. He loved His own that were in the world unto the end. He also loved His Father unto the end. He died in order to show forth that love. Had He not died out of love to the Father, His death would have been of no avail. An unwilling death, however bravely endured as a matter of necessity, would not have accomplished our reconciliation. The death had to be an offering of pure love. The sufferings which the world could see were the evidence of that love which would do anything to glorify Him that was the Object of love. The mental and spiritual sufferings of His life on earth were hidden from the world, the suffering which He bore continually as living in a world of sin. The Divine joy of love shone out in His habitual calmness, and had He given way to gloominess and complaint, He would have been violating the perfection of that offering of Himself which He was making to the Father. The Father could indeed see the burden which weighed down His heart. The world could know it in some degree by the utterance of the Psalmists, for they used words which were intended frequently to set forth the spiritual anguish of Messiah. But it was only on special occasions that He 'troubled Himself' (John xi. 33), allowing the deep sorrow to

overflow His outer nature, so that the world could see it.

In all this Jesus gave to us a lesson of self-oblation—the cheerfulness which we are to maintain even in spite of the manifold temptations which must often cause us heaviness; and when outward pains come upon us, the devotion with which we ought to bear them, if we would make them an offering of love to Almighty God.

It is not a self-righteous asceticism, or a philosophic indifference, which enables us to bear pain in a manner acceptable to God. The cheerful penitential endurance of pain must be a manifestation to the world of the love which we have to God. God, indeed, can read the heart, but in this world we have to show forth the love which inspires all true sacrifice; and that, too, a love to the Father, not merely a love to some earthly aim of our own hearts. The Father's commandment has to be recognized as the cause of all true and loving oblation.

How does it tend to strengthen us to meet all troubles if we feel that we can thereby show forth our love to God! The greatest agonies lose their sting under the healing influence of loving self-sacrifice to God, and the smallest inconveniences gain a dignity which elevates the whole life if they are accepted with a view to the Divine glory.

How does the sacrifice of Christ speak to age after age! It was not merely those who stood hatefully and ignorantly round the Cross who witnessed this oblation of love. Multitudes in successive ages have come near to see that sight, and have beheld

in it something mightier than the most heroic endurance. They have felt its power quickening them with holy love. Filled with His Holy Spirit, and seeing how He loved the Father, they have learnt what the love of God requires of us.

It was important that the world should know that He suffered all out of love to the Father. His miracles would have been no trustworthy evidence of His truth if He had come in His own Name, seeking His own glory. He gave Himself forth as God, and therefore, in order to save Him from the charge of blasphemy, it was needful that He should show that He did not claim to be a separate or second God. He claimed to be the Son of God. 'I and the Father are one.' His actions were done, His whole ministry relied for its truth and efficacy upon being exercised, out of love to God as His own Father. He was come, not to lead the people away from the God of their fathers, but to reveal God to them more perfectly.

O Jesu, help me after Thine example to love the Father. Though it be not Thy will that I should show my love by a martyr's death, yet let me so accept whatever sufferings may come to me during life, that I may keep Thy love ever in view, and may give myself a living sacrifice in union with Thine oblation.

Be assured, My son, that God will give thee opportunity of glorifying Him according to thy measure. Humble thyself for thine unworthiness, and thou shalt be found worthy of greater things; but presume not upon thy readiness,

however great it seem to be. Better is it to accept small matters with unfailing love, than to long for greater matters and be negligent in small ones. Measure not the greatness of any act of love by thyself as doing it, but by God as receiving it, so shalt thou in all things find eternal life. Yea, thou shalt die to earth and live with Me to God. God requires thy whole life as the evidence of thy love, neither more nor less. Desire not to give more, lest thou be found to give less.

Lord Jesu, my only desire is to love the Father with that true love which is the life of all who truly live in Thee. Then shall my efforts, although so worthless in themselves, be perfected in the integrity of Thine oblation, and my unworthiness shall be lost to sight in Thine infinite glory.

3. THE FATHER'S COMMANDMENT.

Jesus was approaching His Passion as a struggle with Satan and a witness to the world, in obedience to the Father's commandment, 'As the Father gave Me commandment, even so I do.'

The oblation of Christ was no self-willed effort. The Father sent Him to conquer Satan, and to give eternal life to them that would come to Him. He came not merely to fulfil some details of prophecy, important as those details are with a view to His identification as the promised Messiah. He came to fulfil the whole law and the prophets, the moral and spiritual manifestation of God's will. All the

Scriptures of the earlier dispensation pointed to Him as their fulfilment. In Him and from Him they gain their truth and their sublimity. Without Him the law would have failed as a false system of this lower world. Without Him the prophets would have missed their heavenly objects, and the promises which were guaranteed by those who spoke them upon the strength of Messiah's expected coming, with a certainty such that no temporary reverses of the Jewish nation could set them aside, would have been illusory.

He came to do what the Father commanded Him ; not to carry out self-devised plans for the amelioration of the world, but to offer Himself a sacrifice for its redemption. Step by step in His life, and now in His Passion, He goes forth to do what the Father has set before Him. The sacrifice would have been nothing worth if it had not been an act of obedience.

We must not think of the sacrifice of Christ as if a certain amount of suffering were needed to pay the debt of our sins. That debt could not be paid save by suffering—a suffering for every sin that should obtain forgiveness ; yea, for every sin that needed forgiveness. But it was not the material amount of suffering, whether of soul or body, which merited the forgiveness. It was the intensity and the integrity of obedient love by which the suffering was borne which gave it a moral and spiritual value. Without suffering altogether beyond human nature that love could not have been exhibited, that integrity could not have been exercised, that intensity

could not have been attained, but the whole value came from the all-controlling principle of obedience. God sent His Son to be the Propitiation for our sins. He could not offer Himself to do what was beyond the power of any creature. The mission must come from the Eternal Father, and the Son could only perform it as being thus commissioned by the Father, in the fulness of that self-oblation to the Father which no creature could have. As being one God, coequal with the Father, He became obedient unto death, even the death of the Cross, and that sacrifice, offered in obedience, was absolutely identical with the Father's command. He is the Word of the Father. The command comes forth in His Person. In that same Personality He fulfils the command. His obedience is the obedience of the Eternal Word.

O Jesu, grant me an obedience conformable to Thine own ; not in degree, for the actions of my finite nature cannot compare with Thine infinite glory, but in power, for I can practise no obedience save in the power of Thine own Divine Spirit uniting me with Thyself.

Look up to Me, My son. My work avails for thy redemption if it brings thee to obedience ; but none can believe in Me whose faith is not made perfect in love, nor can love be without obedience. If thou wilt keep My commandments, thou shalt abide in My love, even as I have kept my Father's commandments and abide in His love.

Jesu, without Thee I can do nothing. Jesu, in me Thou canst do everything. O perfect me according to Thy holy will, that when the prince of this world cometh he may find Thy Presence filling my nothingness, and when Thou comest in Thy glory Thou mayest present me unto the Father perfected in Thy love.

MEDITATION XLVII.

Leaving the Guest-chamber.

And when they had sung a hymn, they went out unto the mount of Olives.—St. Matt. xxvi. 30. (Parallel passages: St. Mark xiv. 26; St. John xiv. 31.)

1. THE HYMN.

WE are not told what the hymn was which our Lord sang with His Apostles. That it was taken from the Psalter we may be sure, and the thought of it hallows the Psalter in a very special manner. The whole Psalter is leading on to the death of Christ as the promised Conqueror of the great enemy, who was ever abiding in the Father's love, and through the valley of humiliation and death was to pass on triumphantly until He took His place at the right hand of the Father, there to be surrounded with the Alleluias of all the heavenly host.

The Jews at their Passover sang first Pss. cxiii., cxiv., and at the close Pss. cxv.—cxviii. We may not unnaturally imagine that our Lord, in the inauguration of this greater Passover, would use the same Psalms.

Ps. cxiii. begins with the praise of the Triune Name of the Lord, as reigning over not Jews only, but all the nations of the earth, lifting up the oppressed servant of God to sit on high amidst the

princes of heaven, and calling the barren one, *i.e.* the human race, to be as the beloved Rachel, the mother of a great progeny, in the Catholic Church.

Ps. cxiv. speaks of the selection of Israel at the first Exodus with the portents accompanying it, and so prepares the way for the greater Exodus, the earthquakes attendant upon the death and resurrection of Christ passing out of the world, destroying the hosts of Satan, and changing the wilderness of the grave where no water was, so that from the rock both at Horeb and Kadesh flowed forth the streams of grace.

We may well conceive that these were sung after the foot-washing, before our Lord set apart the bread and wine, as they were sung by the Jews before the second wine-cup of the Passover was handed round.

The four that follow were sung after the third cup, which was called specially (though not exclusively) 'the cup of blessing,' or else after the fourth cup, which was called 'the cup of the Hallel.' These two cups were so much identified that no wine was to be drunk between them, although there was no restriction to four cups at the Feast.

It should be remembered that the cup was not a part of the ancient Paschal institution, although it was made a part of the solemn service by Jewish regulation. Our Lord's words, therefore, 'Drink ye all of this,' by which the 'drinking' thereof is made an essential element of the 'showing forth of His death,' gain the greater force. The blood of the ancient victim could not be drunk, and so there was no symbolic cup enjoined. The Blood of the

new covenant is the great vehicle of the supernatural life, and therefore there is the command for all to drink of it.

Ps. cxv. is a prayer for God to glorify His Name. We must notice the triplicity of this Psalm. The threefold Lord is 'our Help and our Shield' (vers. 9, 10, 11).

The Lord remembers us with a threefold blessing—'Israel, 'Aaron, and all that fear the Lord.' Gentile, therefore, as well as Jew—'small and great' (vers. 12, 13).

The threefold Lord—the Lord of increase (which is naturally of sorrow, as Abel, Gen. iv. 2, but supernaturally, *i.e.* by Divine intervention, of sorrow ending in triumph, as Joseph, Gen. xxx. 24); the Lord, the Creator of heaven and earth; the Lord who dwells not in Jerusalem, but in heaven, reigning over all the sons of men (vers. 14, 15, 16).

The threefold JAH, whom the dead of the Old Testament could not praise in the silent grave, but who will now call forth a song of praise which death cannot hush, and so it will become the endless Hallelu-Jah (vers. 17, 18).

Ps. cxvi. praises God for the victory over death which 'the cup of salvation' specially sets forth. It points to the resurrection, not only of Jesus, but of those whom He brought with Him from the grave, and the sacrifice of thanksgiving in the Lord's house, the new Temple of His Body, the heavenly Jerusalem.

Ps. cxvii. is an appeal to all nations to come to the joy of His kingdom.

Ps. cxviii., after a general appeal in ver. 1, triplicizes the appeal to 'Israel, house of Aaron, all who fear the Lord' (vers. 2, 3, 4).

The Psalmist calls upon JAH out of a strait pass (*Metsar*), as from another Egypt (*Matsor*). The name occurs for the first time in Exod. xv. 2.

The threefold 'Name of the Lord' is the warrant of victory (vers. 10, 11, 12).

'JAH is become to me Jesus' (ver. 14).

The warrant of life is in the threefold 'right hand of the Lord' (vers. 15, 16), the threefold JAH (vers. 17, 18, 19).

Now are the gates of righteousness open (ver. 19). The rejected Messiah is become 'the Head Corner-stone' (ver. 22).

This is the day which the Lord hath made, the threefold Lord (vers. 24, 25).

Blessed be Messiah, 'He that should come' (Luke vii. 19). 'He that cometh in the Name of the Lord' (Luke xix. 38).

A threefold blessing belongs to the Name of the Lord, the House of the Lord, the Light of the Lord (vers. 26, 27).

So is the Victim sent forth triumphantly from the upper chamber.

The Psalm closes with thanks to the Godhead, the exaltation of (the Incarnate) God, thanks to Jehovah (vers. 28, 29).

O Jesu, our Paschal Victim, as Thou hast delivered us from death, grant us to live to the glory of Thy holy Name.

My son, put thy trust in Me. I will lead thee forth from the bondage of sin and the silence of death, that thou mayest come with Me through the gates of righteousness into My Father's house, there to abide in the fulness of the everlasting light.

Jesu, Thy throne is in heaven, and all the sons of men must acknowledge Thee as their Lord. Now let me drink of the cup of Thy salvation, that I may live with Thee for evermore, and praise Thee in the glory of Thy kingdom.

2. THE RISING-UP.

After the supper Jesus called them to rise. So does He call us to rise up from earth to heaven. We praise Him for His 'blessed Passion and precious Death, for His mighty Resurrection and glorious Ascension.' We must see that we are thus rising up continually in all our devotions, but especially in our Eucharists. We must not think of our Lord as having come down to us, but by the power of His Holy Spirit having taken us up to Himself, to feed upon Him as our heavenly Food, and go forward from glory to glory in ever-increasing participation of that glory wherein He dwells. He has opened for us the gates of righteousness, and we must see that we rise up from the sluggishness of earth and walk therein. It were in vain that He should have prepared for us a place in the Father's house if we do not rise up to seek it.

But how do we rise up?

Think whither our Lord was leading His Apostles. 'They went unto the Mount of Olives.' They were to go to Gethsemane and to Calvary. This was the pathway of Resurrection.

Not otherwise is it with us now. We are not to rise up and think that the continuous practices of devotion will be attended with worldly delight, and power, and praise, and influence. We can only rise up in the strength of Eucharists to die with Jesus to the world around, that so 'through the gate of death we may pass to our joyful resurrection.' We must rise up to earthly struggle and sorrow. So must we awake and put on our Divine strength.

'We are a spectacle to the world, and to angels, and to men.' They watch to see what it is for which we are eager—immediate success in the world, or the eternal glory of Jesus. We need to hear the voice of Jesus calling to us continually, 'Arise.'

His Presence with us in this Holy Eucharist is not like the presence of the earthly victims who, under the old dispensation, perished in death. It is the Presence of Him who has passed through the grave to the life of another world over which death has no power. We must have the eyes of our understanding opened and the aspirations of our hearts quickened, to rise up and live with Him by faith in that life whither He is entered. To that life we cannot enter, save by dying to this present life and all that belongs to it, that we may taste the powers of the world to come. Faith, therefore, does not recognize death as a power triumphant over our heavenly Victim in this sacrifice, but it contemplates

Jesus in His glory, and looks for His power to bring us safely through our earthly pilgrimage, through this 'valley of death-shade, that we may dwell in the House of the Lord,' which is His glorified Body, 'to the days of eternity' (Ps. xxiii. 6).

Jesu, let mine ear be attentive to the call of Thy love, that I may rise up with heavenly affections to things that are at the right hand of God, there to feed upon Thee, while I am going forward in my journey until I attain to the mansion which Thou art preparing for me. Where Thou art, there would I be. O keep me watchful, that when Thou comest to take me hence, I may be wholly Thine.

Truly, My son, thou needest to rise and contemplate the things above. Close thine eyes to earthly things if thou wouldst see things Divine. The visions of faith must draw thee onward. They are eternal realities, which thou needest to grasp more and more. Set thy mind upon them, and thou shalt learn their power. Reach out with the fulness of desire, and thou shalt find that I have been lifting thee up to Myself with the fulness of My grace.

O Lord Jesu, in the strength of the Food which Thou givest, I would rise up and press onward day by day towards Thy holy mount. Pardon the feebleness of my nature, the sluggishness of my will, the waywardness of my desire. Help me with Thy Holy Spirit, that I may rise and follow Thee in spite of every difficulty.

3. THE DEPARTURE.

‘Let us go hence.’ ‘This is not the place of our rest.’ And yet how many feel that the service of Jesus is better than the service of the world, and would follow Him if only they could continue here! To rise up is well enough for them, but they are not content to depart. Nevertheless rising up avails not unless we break with earthly ties.

Who is there who has a real longing to depart and to be with Christ? Many are weary of the world and its vanities. No one can find satisfaction in them, however eagerly they seek them. Many would be glad to be quit of the sorrows, and anxieties, and pains, and weariness which are sure to surround us in this world. But that is not departing from the world.

To depart from the world is to be with Christ, and in order to depart we must not be yielding to a sense of weariness, which is a worldly sense after all. We must have an active longing for the Personal companionship of Jesus, to be experienced by us as it cannot be on this side of the grave. We cannot thus depart unless we are actively cultivating His heavenly companionship, so as to be led onward by it. No power within the world can draw us out of it. Jesus at the right hand of God can raise us out of it, because He is Himself outside of it.

All the means of grace must quicken us with this desire to depart and to be personally along with Christ, and Christ in His glory must be a greater reality to us than any object in the world, so that

to leave all is to leave nothing, if only we attain to Him.

This longing to depart and to be with Christ is not enfeebling, as the longing of discontent and weariness must always be. It is invigorating, for all strength comes from Him in proportion as we rise up to personal fellowship. It is encouraging, for we know that if we persevere we cannot fail. All earthly things, however good, must end in disappointment and death. If we depart hence, even though Jesus call us to share in His sorrows for a while, yet in His Presence shall we find the fullness of joy, and life for evermore.

Jesu, to be with Thee is the one longing of my heart. Blessed are the sufferings of earth if they bind me to Thee. Surely none can know Thy power and Thy glory but those who have learnt the world's nothingness. Woe be to them that are seeking after the world, for they cannot find any joy therein. Blessed are they who follow Thee to the Cross, for they shall find it is the gate of eternal joy whereinto Thou art entered, and there Thou wilt make them to share the blessedness of Thy Divine Presence.

Yea, My son. Arise, let us go hence. Fear not to follow where I am going. Come along with Me, and thou shalt share My victory. Only take heed that thou abide close with Me. Think not that thou canst take any step unless I uphold thee, but go forward in the strength which I will give, and My right hand shall hold thee up.

O Jesu, how sweet is Thy call, how powerful Thy support, how great Thy promises, how tender Thy love ! Truly it is along a way of sorrows that Thou callest me to follow, but step by step doth sorrow change into brightness in the light of Thy countenance as I go forward. O what shall it be to depart hence and to see Thee in the glory of the Father, the fulness of Thy manifestation, the perfect illumination of the Holy Ghost ! While I join in the celebration of Thy Divine mysteries, let this anticipation of Thy Personal welcome fill my soul with delight, while I partake of Thy gifts of grace in such measure as my infirmity allows. O hasten Thou the time of Thine appearing, that I may rise up and depart hence in the full power of Thine eternal fruition.

END OF PART I.

WORKS BY THE SAME AUTHOR.

THE FINAL PASSEOVER : a Series of Meditations upon the Passion of our Lord Jesus Christ.

VOL. I. THE REJECTION. 5s.

VOL. II. THE UPPER CHAMBER. In Two Parts.
5s. each.

Part 1. THE LAST SUPPER.

Part 2. THE FINAL DISCOURSE AND PRAYER.

VOL. III. THE EXODUS ACCOMPLISHED AT JERUSALEM. In Two Parts. 5s. each.

Part 1. GETHSEMANE AND THE SANHEDRIM.

Part 2. CALVARY.

VOL. IV. THE LIFE BEYOND THE GRAVE. 5s.

EXPOSITION OF THE EPISTLE TO THE ROMANS. 5s.

WISDOM OF THE SON OF DAVID : an Exposition of Prov. i.-ix. 3s. 6d.

BIBLE TEACHINGS : Exposition of St. John vi. 3s. 6d.

THE MAGNIFICAT : a Series of Meditations on the Song of the Blessed Virgin. 2s.

SPIRITUAL READINGS FOR ADVENT. 5s.

SPIRITUAL READINGS FOR CHRISTMAS. 5s.

SPIRITUAL READINGS FOR EPIPHANY. 5s.

BENEDICTUS DOMINUS : a Course of Meditations for the Whole Year. One Vol., 7s.; or Two Vols., 3s. 6d. each.

THE LAYING ON OF HANDS : a Manual for Confirmation. 6d. or 4d.

EVANGELIST LIBRARY CATECHISM. 3s.

MANUAL OF INTERCESSORY PRAYER. Royal 32mo, 2s. 6d.; cloth boards, 1s. 3d.; limp cloth, 9d.

A Selection of Works IN THEOLOGICAL LITERATURE

PUBLISHED BY

MESSRS. LONGMANS, GREEN, & CO.

London : 39 PATERNOSTER ROW, E.C.

New York : 91 and 93 FIFTH AVENUE.

Bombay : 32 HORNBY ROAD.

Abbey and Overton.—THE ENGLISH CHURCH IN THE EIGHTEENTH CENTURY. By CHARLES J. ABBEY, M.A., Rector of Checkendon, Reading, and JOHN H. OVERTON, D.D., Canon of Lincoln and Rector of Epworth. *Crown 8vo. 7s. 6d.*

Adams.—SACRED ALLEGORIES. The Shadow of the Cross—The Distant Hills—The Old Man's Home—The King's Messengers. By the Rev. WILLIAM ADAMS, M.A. *Crown 8vo. 3s. 6d.*
The four Allegories may be had separately, with Illustrations. *16mo. 1s. each.*

Aids to the Inner Life.

Edited by the Rev. W. H. HUTCHINGS, M.A., Canon of York, Rector of Kirby Misperton, and Rural Dean. *Five Vols. 32mo, cloth limp, 6d. each; or cloth extra, 1s. each.*

OF THE IMITATION OF CHRIST. By THOMAS À KEMPIS.

THE CHRISTIAN YEAR

THE DEVOUT LIFE. By ST. FRANCIS DE SALES.

THE HIDDEN LIFE OF THE SOUL.

THE SPIRITUAL COMBAT. By LAURENCE SCUPOLI.

Bathe.—Works by the Rev. ANTHONY BATHE, M.A.

A LENT WITH JESUS. A Plain Guide for Churchmen. Containing Readings for Lent and Easter Week, and on the Holy Eucharist. *32mo, 1s.; or in paper cover, 6d.*

AN ADVENT WITH JESUS. *32mo, 1s.; or in paper cover, 6d.*

WHAT I SHOULD BELIEVE. A Simple Manual of Self-Instruction for Church People. *Small 8vo, limp, 1s.; cloth gilt, 2s.*

Bathe and Buckham.—THE CHRISTIAN'S ROAD BOOK

2 Parts. By the Rev. ANTHONY BATHE and Rev. F. H. BUCKHAM.

Part I. DEVOTIONS. *Sewed, 6d. ; limp cloth, 1s. ; cloth extra, 1s. 6d.*

Part II. READINGS. *Sewed, 1s. ; limp cloth, 2s. ; cloth extra, 3s. ; or complete in one volume, sewed, 1s. 6d. ; limp cloth, 2s. 6d. ; cloth extra, 3s. 6d.*

Benson.—Works by the Rev. R. M. BENSON, M.A., Student of Christ Church, Oxford.

THE FINAL PASSOVER: A Series of Meditations upon the Passion of our Lord Jesus Christ. *Small 8vo.*

Vol. I.—THE REJECTION. 5s.

Vol. II.—THE UPPER CHAMBER.

Part I. 5s.

Part II. 5s.

Vol. III.—THE DIVINE EXODUS
Parts I. and II. 5s. each.

Vol. IV.—THE LIFE BEYOND THE GRAVE. 5s.

THE MAGNIFICAT; a Series of Meditations upon the Song of the Blessed Virgin Mary. *Small 8vo. 2s.*

SPIRITUAL READINGS FOR EVERY DAY. 3 vols. *Small 8vo. 3s. 6d. each.*

I. ADVENT.

II. CHRISTMAS.

III. EPIPHANY.

BENEDICTUS DOMINUS: A Course of Meditations for Every Day of the Year. Vol. I.—ADVENT TO TRINITY. Vol. II.—TRINITY, SAINTS' DAYS, etc. *Small 8vo. 3s. 6d. each ; or in One Volume, 7s.*

BIBLE TEACHINGS: The Discourse at Capernaum.—St. John vi. *Small 8vo. 3s. 6d.*

THE WISDOM OF THE SON OF DAVID: An Exposition of the First Nine Chapters of the Book of Proverbs. *Small 8vo. 3s. 6d.*

THE MANUAL OF INTERCESSORY PRAYER. *Royal 32mo. 2s. 6d. limp cloth, 9d. ; cloth boards, 1s. 3d.*

THE EVANGELIST LIBRARY CATECHISM. Part I. *Small 8vo. 3s.*

PAROCHIAL MISSIONS. *Small 8vo. 2s. 6d.*

Bickersteth.—YESTERDAY, TO-DAY, AND FOR EVER

a Poem in Twelve Books. By EDWARD HENRY BICKERSTETH, D.D. Bishop of Exeter. *One Shilling Edition, 18mo. With red borders 16mo, 2s. 6d.*

The Crown 8vo Edition (5s.) may still be had.

Blunt.—Works by the Rev. JOHN HENRY BLUNT, D.D.

THE ANNOTATED BOOK OF COMMON PRAYER: Being an Historical, Ritual, and Theological Commentary on the Devotional System of the Church of England. 4to. 21s.

THE COMPENDIOUS EDITION OF THE ANNOTATED BOOK OF COMMON PRAYER: Forming a concise Commentary on the Devotional System of the Church of England. *Crown 8vo. 10s. 6d.*

- Blunt.**—Works by the Rev. JOHN HENRY BLUNT, D.D.—*contd.*
 DICTIONARY OF DOCTRINAL AND HISTORICAL THEOLOGY.
 By various Writers. *Imperial 8vo.* 21s.
 DICTIONARY OF SECTS, HERESIES, ECCLESIASTICAL PARTIES AND SCHOOLS OF RELIGIOUS THOUGHT. By various Writers. *Imperial 8vo.* 21s.
 THE REFORMATION OF THE CHURCH OF ENGLAND: its History, Principles, and Results. 1574-1662. *Two Vols. 8vo.* 34s.
 THE BOOK OF CHURCH LAW. Being an Exposition of the Legal Rights and Duties of the Parochial Clergy and the Laity of the Church of England. Revised by Sir WALTER G. F. PHILLIMORE, Bart., D.C.L., and G. EDWARDES JONES, Barrister-at-Law. *Crown 8vo.* 7s. 6d.
 A COMPANION TO THE BIBLE: Being a Plain Commentary on Scripture History, to the end of the Apostolic Age. *Two Vols. small 8vo.* Sold separately.
 THE OLD TESTAMENT. 3s. 6d. THE NEW TESTAMENT. 3s. 6d.
 HOUSEHOLD THEOLOGY: a Handbook of Religious Information respecting the Holy Bible, the Prayer Book, the Church, etc., etc. *Paper cover, 16mo.* 1s. Also the Larger Edition, 3s. 6d.
- Body.**—Works by the Rev. GEORGE BODY, D.D., Canon of Durham.
 THE LIFE OF LOVE. A Course of Lent Lectures. *16mo.* 2s. 6d.
 THE SCHOOL OF CALVARY; or, Laws of Christian Life revealed from the Cross. *16mo.* 2s. 6d.
 THE LIFE OF JUSTIFICATION. *16mo.* 2s. 6d.
 THE LIFE OF TEMPTATION. *16mo.* 2s. 6d.
 THE PRESENT STATE OF THE FAITHFUL DEPARTED. *Small 8vo. sewed, 6d.* *32mo. cloth, 1s.*
- Boulton.**—A COMMENTARY ON THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND. By the Rev. T. P. BOULTON, formerly Principal of the London College of Divinity, St. John's Hall, Highbury. *Crown 8vo.* 6s.
- Bright.**—Works by WILLIAM BRIGHT, D.D., Regius Professor of Ecclesiastical History in the University of Oxford, and Canon of Christ Church, Oxford.
 THE ROMAN SEE IN THE EARLY CHURCH: And other Studies in Church History. *Crown 8vo.* 7s. 6d.
 WAYMARKS IN CHURCH HISTORY. *Crown 8vo.* 7s. 6d.
 MORALITY IN DOCTRINE. *Crown 8vo.* 7s. 6d.
 LESSONS FROM THE LIVES OF THREE GREAT FATHERS: St. Athanasius, St. Chrysostom, and St. Augustine. *Crown 8vo.* 6s.
 THE INCARNATION AS A MOTIVE POWER. *Crown 8vo.* 6s.

Bright and Medd.—LIBER PRECUM PUBLICARUM ECCLESIAE ANGLICANÆ. A GULIELMO BRIGHT, S.T.P., et PETRO GOLDSMITH MEDD, A.M., Latine redditus. *Small 8vo.* 7s. 6d.

Browne.—WEARIED WITH THE BURDEN: A Book of Daily Readings for Lent. By ARTHUR HEBER BROWNE, M.A., LL.D., Rector of St. John's, Newfoundland. *Crown 8vo.* 4s. 6d.

Browne.—AN EXPOSITION OF THE THIRTY-NINE ARTICLES, Historical and Doctrinal. By E. H. BROWNE, D.D., formerly Bishop of Winchester. *8vo.* 16s.

Campion and Beamont.—THE PRAYER BOOK INTERLEAVED. With Historical Illustrations and Explanatory Notes arranged parallel to the Text. By W. M. CAMPION, D.D., and W. J. BEAMONT, M.A. *Small 8vo.* 7s. 6d.

Carter.—Works edited by the Rev. T. T. CARTER, M.A., Hon. Canon of Christ Church, Oxford.

THE TREASURY OF DEVOTION: a Manual of Prayer for General and Daily Use. Compiled by a Priest.

18mo. 2s. 6d.; *cloth limp*, 2s.

Bound with the Book of Common Prayer, 3s. 6d.

Red-Line Edition. *Cloth extra, gilt top.* *18mo.* 2s. 6d. *net.*

Large-Type Edition. *Crown 8vo.* 3s. 6d.

THE WAY OF LIFE: A Book of Prayers and Instruction for the Young at School, with a Preparation for Confirmation. Compiled by a Priest. *18mo.* 1s. 6d.

THE PATH OF HOLINESS: a First Book of Prayers, with the Service of the Holy Communion, for the Young. Compiled by a Priest. With Illustrations. *16mo.* 1s. 6d.; *cloth limp*, 1s.

THE GUIDE TO HEAVEN: a Book of Prayers for every Want. (For the Working Classes.) Compiled by a Priest. *18mo.* 1s. 6d.; *cloth limp*, 1s. *Large-Type Edition.* *Crown 8vo.* 1s. 6d.; *cloth limp*, 1s.

THE STAR OF CHILDHOOD: a First Book of Prayers and Instruction for Children. Compiled by a Priest. With Illustrations. *16mo.* 2s. 6d.

SIMPLE LESSONS; or, Words Easy to be Understood. A Manual of Teaching. I. On the Creed. II. The Ten Commandments. III. The Sacrament. *18mo.* 3s.

A BOOK OF PRIVATE PRAYER FOR MORNING, MID-DAY, AND OTHER TIMES. *18mo. limp cloth*, 1s.; *cloth, red edges*, 1s. 3d.

NICHOLAS FERRAR: his Household and his Friends. With Portrait engraved after a Picture by CORNELIUS JANSSEN at Magdalen College, Cambridge. *Crown 8vo.* 6s.

THE LIFE AND TIMES OF JOHN KETTLEWELL. With Detail of the History of the Non-Jurors. With Portrait. *Crown 8vo.* 6s.

Conybeare and Howson.—THE LIFE AND EPISTLES OF ST. PAUL. By the Rev. W. J. CONYBEARE, M.A., and the Very Rev. J. S. HOWSON, D.D. With numerous Maps and Illustrations.

LIBRARY EDITION. *Two Vols. 8vo. 21s.* STUDENTS' EDITION. *One Vol. Crown 8vo. 6s.* POPULAR EDITION. *One Vol. Crown 8vo. 3s. 6d.*

Creighton.—A HISTORY OF THE PAPACY FROM THE GREAT SCHISM TO THE SACK OF ROME (1378-1527). By MANDELL CREIGHTON, D.D., Oxon. and Camb., Lord Bishop of London. *Six volumes. Crown 8vo. 6s. each.*

DAY HOURS (THE) OF THE CHURCH OF ENGLAND. Newly Translated and Arranged according to the Prayer Book and the Authorised Translation of the Bible. *Crown 8vo. sewed, 1s. 6d. net; cloth, 2s. net.* *An Edition on Thicker Paper, sewed, 2s. net; cloth, 2s. 6d. net.*

Devotional Series, 16mo, Red Borders. *Each 2s. 6d.*

BICKERSTETH'S YESTERDAY, TO-DAY, AND FOR EVER.

CHILCOT'S TREATISE ON EVIL THOUGHTS.

THE CHRISTIAN YEAR.

FRANCIS DE SALES' (ST.) THE DEVOUT LIFE.

HERBERT'S POEMS AND PROVERBS.

KEMPIS' (A) OF THE IMITATION OF CHRIST.

WILSON'S THE LORD'S SUPPER. *Large type.*

*TAYLOR'S (JEREMY) HOLY LIVING.

*————— HOLY DYING.

** These two in one Volume. 5s.*

Devotional Series, 18mo, without Red Borders. *Each 1s.*

BICKERSTETH'S YESTERDAY, TO-DAY, AND FOR EVER

THE CHRISTIAN YEAR.

FRANCIS DE SALES' (ST.) THE DEVOUT LIFE.

HERBERT'S POEMS AND PROVERBS.

KEMPIS' (A) OF THE IMITATION OF CHRIST.

WILSON'S THE LORD'S SUPPER, *Large type.*

*TAYLOR'S (JEREMY) HOLY LIVING.

*————— HOLY DYING.

** These two in one Volume. 2s. 6d.*

Edersheim.—Works by ALFRED EDERSHEIM, M.A., D.D., Ph.D.

THE LIFE AND TIMES OF JESUS THE MESSIAH. *Two Vols. 8vo. 24s.*

JESUS THE MESSIAH: being an Abridged Edition of 'The Life and Times of Jesus the Messiah.' *Crown 8vo. 7s. 6d.*

HISTORY OF THE JEWISH NATION AFTER THE DESTRUCTION OF JERUSALEM UNDER TITUS. *8vo. 18s.*

Ellicott.—Works by C. J. ELLICOTT, D.D., Bishop of Gloucester and Bristol.

A CRITICAL AND GRAMMATICAL COMMENTARY ON ST. PAUL'S EPISTLES. Greek Text, with a Critical and Grammatical Commentary, and a Revised English Translation. 8vo.

1 CORINTHIANS. 16s.

GALATIANS. 8s. 6d.

EPHESIANS. 8s. 6d.

PHILIPPIANS, COLOSSIANS, AND

PHILEMON. 10s. 6d.

THESSALONIANS. 7s. 6d.

PASTORAL EPISTLES. 10s. 6d.

HISTORICAL LECTURES ON THE LIFE OF OUR LORD JESUS CHRIST. 8vo. 12s.

ENGLISH (THE) CATHOLIC'S VADE MECUM: a Short Manual of General Devotion. Compiled by a PRIEST. 32mo. 1s.

Epochs of Church History.—Edited by MANDELL CREIGHTON, D.D., LL.D., Lord Bishop of London. *Fcap.* 8vo. 2s. 6d. each.

THE ENGLISH CHURCH IN OTHER LANDS. By the Rev. H. W. TUCKER, M.A.

THE HISTORY OF THE REFORMATION IN ENGLAND. By the Rev. GEO. G. PERRY, M.A.

THE CHURCH OF THE EARLY FATHERS. By the Rev. ALFRED PLUMMER, D.D.

THE EVANGELICAL REVIVAL IN THE EIGHTEENTH CENTURY. By the Rev. J. H. OVERTON, D.D.

THE UNIVERSITY OF OXFORD. By the Hon. G. C. BRODRICK, D.C.L.

THE UNIVERSITY OF CAMBRIDGE. By J. BASS MULLINGER, M.A.

THE ENGLISH CHURCH IN THE MIDDLE AGES. By the Rev. W. HUNT, M.A.

THE CHURCH AND THE EASTERN EMPIRE. By the Rev. H. F. TOZER, M.A.

THE CHURCH AND THE ROMAN EMPIRE. By the Rev. A. CARR, M.A.

THE CHURCH AND THE PURITANS, 1570-1660. By HENRY OFFLEY WAKEMAN, M.A.

HILDEBRAND AND HIS TIMES. By the Rev. W. R. W. STEPHENS, M.A.

THE POPES AND THE HOHENSTAUFEN. By UGO BALZANI.

THE COUNTER REFORMATION. By ADOLPHUS WILLIAM WARD, Litt. D.

WYCLIFFE AND MOVEMENTS FOR REFORM. By REGINALD L. POOLE, M.A.

THE ARIAN CONTROVERSY. By H. M. GWATKIN, M.A.

EUCCHARISTIC MANUAL (THE). Consisting of Instructions and Devotions for the Holy Sacrament of the Altar. From various sources. 32mo. cloth gilt, red edges. 1s. Cheap Edition, limp cloth. 9d.

Farrar.—THE BIBLE: Its Meaning and Supremacy. By FREDERIC W. FARRAR, D.D., Dean of Canterbury. 8vo. 15s.

Fosbery.—Works edited by the Rev. THOMAS VINCENT FOSBERY, M.A., sometime Vicar of St. Giles's, Reading.

VOICES OF COMFORT. *Cheap Edition. Small 8vo. 3s. 6d.*

The Larger Edition (7s. 6d.) may still be had.

HYMNS AND POEMS FOR THE SICK AND SUFFERING. In connection with the Service for the Visitation of the Sick. Selected from Various Authors. *Small 8vo. 3s. 6d.*

Geikie.—Works by J. CUNNINGHAM GEIKIE, D.D., LL.D., late Vicar of St. Martin-at-Palace, Norwich.

HOURS WITH THE BIBLE: the Scriptures in the Light of Modern Discovery and Knowledge. *New Edition, largely rewritten. Complete in Twelve Volumes. Crown 8vo. 6s. each.*

OLD TESTAMENT.

In Six Volumes. Sold separately. 6s. each.

CREATION TO THE PATRIARCHS. <i>With a Map and Illustrations.</i>	REHOBOAM TO HEZEKIAH. <i>With Illustrations.</i>
MOSES TO JUDGES. <i>With a Map and Illustrations.</i>	MANASSEH TO ZEDEKIAH. <i>With the Contemporary Prophets. With a Map and Illustrations.</i>
SAMSON TO SOLOMON. <i>With a Map and Illustrations.</i>	EXILE TO MALACHI. <i>With the Contemporary Prophets. With Illustrations.</i>

NEW TESTAMENT.

In Six Volumes. Sold separately. 6s. each.

THE GOSPELS. <i>With a Map and Illustrations.</i>	LIFE AND EPISTLES OF ST. PAUL. <i>With Maps and Illustrations. 2 vols.</i>
LIFE AND WORDS OF CHRIST. <i>With Map. 2 vols.</i>	ST. PETER TO REVELATION. <i>With 29 Illustrations.</i>

LIFE AND WORDS OF CHRIST.

Cabinet Edition. With Map. 2 vols. Post 8vo. 12s.

Cheap Edition, without the Notes. 1 vol. 8vo. 7s. 6d.

A SHORT LIFE OF CHRIST. *With numerous Illustrations. Crown 8vo. 3s. 6d.*

OLD TESTAMENT CHARACTERS. *With many Illustrations. Crown 8vo. 3s. 6d.*

LANDMARKS OF OLD TESTAMENT HISTORY. *Crown 8vo. 3s. 6d.*

THE ENGLISH REFORMATION. *Crown 8vo. 3s. 6d.*

[continued.]

Geikie.—Works by J. CUNNINGHAM GEIKIE, D.D., LL.D., late Vicar of St. Martin-at-Palace, Norwich—*continued.*

ENTERING ON LIFE. A Book for Young Men. *Crown 8vo.* 2s. 6d.

THE PRECIOUS PROMISES. *Crown 8vo.* 2s.

BEN AMMI: being the Story of the Life of Lazarus of Bethany, told, reputedly, by Himself. [*Preparing for publication.*]

GOLD DUST: a Collection of Golden Counsels for the Sanctification of Daily Life. Translated from the French. Edited by CHARLOTTE M. YONGE. Parts I. II. III. Small Pocket Volumes. *Cloth, gilt, each 1s.* Parts I. and II. in One Volume. 1s. 6d. Parts I., II., and III. in One Volume. 2s.

* * The two first parts in One Volume. *large type, 18mo. cloth, gilt.* 2s. 6d.

Gore.—Works by the Rev. CHARLES GORE, M.A., D.D., Canon of Westminster.

THE MINISTRY OF THE CHRISTIAN CHURCH. *8vo.* 10s. 6d.

ROMAN CATHOLIC CLAIMS. *Crown 8vo.* 3s. 6d.

GREAT TRUTHS OF THE CHRISTIAN RELIGION.

Edited by the Rev. W. U. RICHARDS. *Small 8vo.* 2s.

Hall.—Works by the Right Rev. A. C. A. HALL, D.D., Bishop of Vermont.

THE VIRGIN MOTHER: Retreat Addresses on the Life of the Blessed Virgin Mary as told in the Gospels. With an appended Essay on the Virgin Birth of our Lord. *Crown 8vo.* 4s. 6d.

CHRIST'S TEMPTATION AND OURS. *Crown 8vo.* 3s. 6d.

Harrison.—Works by the Rev. ALEXANDER J. HARRISON, B.D., Lecturer of the Christian Evidence Society.

PROBLEMS OF CHRISTIANITY AND SCEPTICISM. *Crown 8vo.* 7s. 6d.

THE CHURCH IN RELATION TO SCEPTICS: a Conversational Guide to Evidential Work. *Crown 8vo.* 3s. 6d.

THE REPOSE OF FAITH, IN VIEW OF PRESENT DAY DIFFICULTIES. *Crown 8vo.* 7s. 6d.

Hatch.—THE ORGANIZATION OF THE EARLY CHRISTIAN CHURCHES. Being the Bampton Lectures for 1880. By EDWIN HATCH, M.A., D.D., late Reader in Ecclesiastical History in the University of Oxford. *8vo.* 5s.

Heygate.—THE MANUAL: a Book of Devotion. Adapted for General Use. W. E. HEYGATE, M.A., Rector of Brighstone. *18mo. cloth limp, 1s.; boards, 1s. 3d. Cheap Edition, 6d. Large Type, Small 8vo. 1s. 6d.*

Holland.—Works by the Rev. HENRY SCOTT HOLLAND, M.A.,
Canon and Precentor of St. Paul's.

GOD'S CITY AND THE COMING OF THE KINGDOM. *Cr. 8vo.*
3s. 6d.

PLEAS AND CLAIMS FOR CHRIST. *Crown 8vo. 3s. 6d.*

CREED AND CHARACTER : Sermons. *Crown 8vo. 3s. 6d.*

ON BEHALF OF BELIEF. Sermons. *Crown 8vo. 3s. 6d.*

CHRIST OR ECCLESIASTES. Sermons. *Crown 8vo. 2s. 6d.*

LOGIC AND LIFE, with other Sermons. *Crown 8vo. 3s. 6d.*

Hollings.—Works by the Rev. G. S. HOLLINGS, Mission Priest of
the Society of St. John the Evangelist, Cowley, Oxford.

THE HEAVENLY STAIR. *Crown 8vo.* [*In the press.*]

PORTA REGALIS ; or, Considerations on Prayer. *Crown 8vo. limp cloth,*
1s. 6d. net ; cloth boards, 2s. net.

MEDITATIONS ON THE DIVINE LIFE, THE BLESSED SACRA-
MENT, AND THE TRANSFIGURATION. *Crown 8vo. 3s. 6d.*

CONSIDERATIONS ON THE SPIRITUAL LIFE. Suggested by
Passages in the Collects for the Sundays in Lent. *Crown 8vo. 2s. 6d.*

CONSIDERATIONS ON THE WISDOM OF GOD. *Crown 8vo. 4s.*

PARADOXES OF THE LOVE OF GOD, especially as they are seen in
the way of the Evangelical Counsels. *Crown 8vo. 4s.*

ONE BORN OF THE SPIRIT ; or, the Unification of our Life in God.
Crown 8vo. 3s. 6d.

Hutchings.—Works by the Ven. W. H. HUTCHINGS, M.A. Arch-
deacon of Cleveland, Canon of York, Rector of Kirby
Misperton, and Rural Dean of Malton.

SERMON SKETCHES from some of the Sunday Lessons throughout
the Church's Year. *Vols. I and II. Crown 8vo. 5s. each.*

THE LIFE OF PRAYER : a Course of Lectures delivered in All Saints'
Church, Margaret Street, during Lent. *Crown 8vo. 4s. 6d.*

THE PERSON AND WORK OF THE HOLY GHOST : a Doctrinal
and Devotional Treatise. *Crown 8vo. 4s. 6d.*

SOME ASPECTS OF THE CROSS. *Crown 8vo. 4s. 6d.*

THE MYSTERY OF THE TEMPTATION. Lent Lectures delivered at
St. Mary Magdalene, Paddington. *Crown 8vo. 4s. 6d.*

Hutton.—THE CHURCH OF THE SIXTH CENTURY.

Six Chapters in Ecclesiastical History. By WILLIAM HOLDEN HUTTON, B.D., Birkbeck Lecturer in Ecclesiastical History, Trinity College, Cambridge. *With 11 Illustrations. Crown 8vo. 6s.*

INHERITANCE OF THE SAINTS ; or, Thoughts on the

Communion of Saints and the Life of the World to come. Collected chiefly from English Writers by L. P. With a Preface by the Rev. HENRY SCOTT HOLLAND, M.A. *Crown 8vo. 7s. 6d.*

Jameson.—Works by Mrs. JAMESON.

SACRED AND LEGENDARY ART, containing Legends of the Angels and Archangels, the Evangelists, the Apostles. With 19 Etchings and 187 Woodcuts. *2 vols. 8vo. 20s. net.*

LEGENDS OF THE MONASTIC ORDERS, as represented in the Fine Arts. With 11 Etchings and 88 Woodcuts. *8vo. 10s. net.*

LEGENDS OF THE MADONNA, OR BLESSED VIRGIN MARY. With 27 Etchings and 165 Woodcuts. *8vo. 10s. net.*

THE HISTORY OF OUR LORD, as exemplified in Works of Art. Commenced by the late Mrs. JAMESON ; continued and completed by LADY EASTLAKE. With 31 Etchings and 281 Woodcuts. *2 Vols. 8vo. 20s. net.*

Jennings.—ECCLESIA ANGLICANA. A History of the

Church of Christ in England from the Earliest to the Present Times. By the Rev. ARTHUR CHARLES JENNINGS, M.A. *Crown 8vo. 7s. 6d.*

Jukes.—Works by ANDREW JUKES.

THE NEW MAN AND THE ETERNAL LIFE. Notes on the Reiterated Amens of the Son of God. *Crown 8vo. 6s.*

THE NAMES OF GOD IN HOLY SCRIPTURE : a Revelation of His Nature and Relationships. *Crown 8vo. 4s. 6d.*

THE TYPES OF GENESIS. *Crown 8vo. 7s. 6d.*

THE SECOND DEATH AND THE RESTITUTION OF ALL THINGS. *Crown 8vo. 3s. 6d.*

THE MYSTERY OF THE KINGDOM. *Crown 8vo. 2s. 6d.*

THE ORDER AND CONNEXION OF THE CHURCH'S TEACHING, as set forth in the arrangement of the Epistles and Gospels throughout the Year. *Crown 8vo. 2s. 6d.*

Knox Little.—Works by W. J. KNOX LITTLE, M.A., Canon Residentiary of Worcester, and Vicar of Hoar Cross.

THE CHRISTIAN HOME. *Crown 8vo. 3s. 6d.*

THE HOPES AND DECISIONS OF THE PASSION OF OUR MOST HOLY REDEEMER. *Crown 8vo. 2s. 6d.*

CHARACTERISTICS AND MOTIVES OF THE CHRISTIAN LIFE. Ten Sermons preached in Manchester Cathedral, in Lent and Advent. *Crown 8vo. 2s. 6d.*

SERMONS PREACHED FOR THE MOST PART IN MANCHESTER. *Crown 8vo. 3s. 6d.*

THE MYSTERY OF THE PASSION OF OUR MOST HOLY REDEEMER. *Crown 8vo. 2s. 6d.*

THE WITNESS OF THE PASSION OF OUR MOST HOLY REDEEMER. *Crown 8vo. 2s. 6d.*

THE LIGHT OF LIFE. Sermons preached on Various Occasions. *Crown 8vo. 3s. 6d.*

SUNLIGHT AND SHADOW IN THE CHRISTIAN LIFE. Sermons preached for the most part in America. *Crown 8vo. 3s. 6d.*

Lear.—Works by, and Edited by, H. L. SIDNEY LEAR.

FOR DAYS AND YEARS. A book containing a Text, Short Reading, and Hymn for Every Day in the Church's Year. *16mo. 2s. 6d. Also a Cheap Edition, 32mo. 1s.; or cloth gilt, 1s. 6d.; or with red borders, 2s. 6d.*

FIVE MINUTES. Daily Readings of Poetry. *16mo. 3s. 6d. Also a Cheap Edition, 32mo. 1s.; or cloth gilt, 1s. 6d.*

WEARINESS. A Book for the Languid and Lonely. *Large Type. Small 8vo. 5s.*

JOY: A FRAGMENT. Prefaced by a slight sketch of the Author's life. *Fcp. 8vo. 2s. 6d.*

CHRISTIAN BIOGRAPHIES. *Nine Vols. Crown 8vo. 3s. 6d. each.*

MADAME LOUISE DE FRANCE, Daughter of Louis xv., known also as the Mother T  r  se de St. Augustin.

A DOMINICAN ARTIST: a Sketch of the Life of the Rev. P  re Besson, of the Order of St. Dominic.

HENRI PERREYVE. By P  RE GRATRY.

ST. FRANCIS DE SALES, Bishop and Prince of Geneva.

THE REVIVAL OF PRIESTLY LIFE IN THE SEVENTEENTH CENTURY IN FRANCE.

A CHRISTIAN PAINTER OF THE NINETEENTH CENTURY.

BOSSUET AND HIS CONTEMPORARIES.

F  NELON, ARCHBISHOP OF CAMBRAI.

HENRI DOMINIQUE LACORDAIRE.

[continued.]

Lear.—Works by, and Edited by, H. L. SIDNEY LEAR—*continued.*

DEVOTIONAL WORKS. Edited by H. L. SIDNEY LEAR. *New and Uniform Editions. Nine Vols. 16mo. 2s. 6d. each.*

FÉNELON'S SPIRITUAL LETTERS TO MEN.

THE HIDDEN LIFE OF THE SOUL.

THE LIGHT OF THE CONSCIENCE.

Also *Cheap Edition, 32mo, 6d. cloth limp; and 1s. cloth boards.*

FÉNELON'S SPIRITUAL LETTERS TO WOMEN.

SELF-RENUNCIATION. From the French.

A SELECTION FROM THE SPIRITUAL LETTERS OF ST. FRANCIS DE SALES. Also *Cheap Edition, 32mo, 6d. cloth limp; 1s. cloth boards.*

ST. FRANCIS DE SALES' OF THE LOVE OF GOD.

THE SPIRIT OF ST. FRANCIS DE SALES.

SELECTIONS FROM PASCAL'S 'THOUGHTS.'

Liddon.—Works by HENRY PARRY LIDDON, D.D., D.C.L., LL.D., late Canon Residentiary and Chancellor of St. Paul's.

LIFE OF EDWARD BOUVERIE PUSEY, D.D. By HENRY PARRY LIDDON, D.D., D.C.L., LL.D. Edited and prepared for publication by the Rev. J. O. JOHNSTON, M.A., Principal of the Theological College, and Vicar of Cuddesdon, Oxford; and the Rev. ROBERT J. WILSON, D.D., Warden of Keble College. *With Portraits and Illustrations. Four Vols. 8vo. Vols. I. and II., 36s. Vol. III., 18s. Vol. IV. nearly ready.*

SERMONS PREACHED ON SPECIAL OCCASIONS, 1860-1889. *Crown 8vo. 5s.*

EXPLANATORY ANALYSIS OF ST. PAUL'S FIRST EPISTLE TO TIMOTHY. *8vo. 7s. 6d.*

CLERICAL LIFE AND WORK: Sermons. *Crown 8vo. 5s.*

ESSAYS AND ADDRESSES: Lectures on Buddhism—Lectures on the Life of St. Paul—Papers on Dante. *Crown 8vo. 5s.*

EXPLANATORY ANALYSIS OF ST. PAUL'S FIRST EPISTLE TO TIMOTHY. *8vo. [In the press.]*

EXPLANATORY ANALYSIS OF PAUL'S EPISTLE TO THE ROMANS. *8vo. 14s.*

SERMONS ON OLD TESTAMENT SUBJECTS. *Crown 8vo. 5s.*

SERMONS ON SOME WORDS OF CHRIST. *Crown 8vo. 5s.*

THE DIVINITY OF OUR LORD AND SAVIOUR JESUS CHRIST. Being the Bampton Lectures for 1866. *Crown 8vo. 5s.*

ADVENT IN ST. PAUL'S. Sermons bearing chiefly on the Two Comings of our Lord. *Two Vols. Crown 8vo. 3s. 6d. each. Cheap Edition in one Volume. Crown 8vo. 5s.*

CHRISTMASTIDE IN ST. PAUL'S. Sermons bearing chiefly on the Birth of our Lord and the End of the Year. *Crown 8vo. 5s.*

PASSIONTIDE SERMONS. *Crown 8vo. 5s.*

[*continued.*]

Liddon.—Works by HENRY PARRY LIDDON, D.D., D.C.L., LL.D., late Canon Residentiary and Chancellor of St. Paul's.—*continued.*

EASTER IN ST. PAUL'S. Sermons bearing chiefly on the Resurrection of our Lord. *Two Vols. Crown 8vo. 3s. 6d. each. Cheap Edition in one Volume. Crown 8vo. 5s.*

SERMONS PREACHED BEFORE THE UNIVERSITY OF OXFORD. *Two Vols. Crown 8vo. 3s. 6d. each. Cheap Edition in one Volume. Crown 8vo. 5s.*

THE MAGNIFICAT. Sermons in St. Paul's. *Crown 8vo. 2s. 6d.*

SOME ELEMENTS OF RELIGION. Lent Lectures. *Small 8vo. 2s. 6d. [The Crown 8vo. Edition (5s.) may still be had.]*

SELECTIONS FROM THE WRITINGS OF H. P. LIDDON, D.D. *Crown 8vo. 3s. 6d.*

MAXIMS AND GLEANINGS FROM THE WRITINGS OF H. P. LIDDON, D.D. Selected and arranged by C. M. S. *Crown 16mo. 1s.*

Luckock.—Works by HERBERT MORTIMER LUCKOCK, D.D., Dean of Lichfield.

THE HISTORY OF MARRIAGE, JEWISH AND CHRISTIAN, IN RELATION TO DIVORCE AND CERTAIN FORBIDDEN DEGREES. *Crown 8vo. 6s.*

AFTER DEATH. An Examination of the Testimony of Primitive Times respecting the State of the Faithful Dead, and their Relationship to the Living. *Crown 8vo. 3s. 6d.*

THE INTERMEDIATE STATE BETWEEN DEATH AND JUDGMENT. Being a Sequel to *After Death*. *Crown 8vo. 3s. 6d.*

FOOTPRINTS OF THE APOSTLES, as traced by St. Luke in the Acts. Being Sixty Portions for Private Study and Instruction in Church. A Sequel to 'Footprints of the Son of Man, as traced by St. Mark.' *2 vols. Crown 8vo. 12s.*

FOOTPRINTS OF THE SON OF MAN, as traced by St. Mark. Being Eighty Portions for Private Study, Family Reading, and Instruction in Church. *Crown 8vo. 3s. 6d.*

FOOTPRINTS OF THE APOSTLES, as traced by St. Luke in the Acts. Being Sixty Portions for Private Study, Family Reading, and Instruction in Church. *Two Vols. Crown 8vo. [In the press.]*

THE DIVINE LITURGY. Being the Order for Holy Communion, Historically, Doctrinally, and Devotionally set forth, in Fifty Portions. *Crown 8vo. 3s. 6d.*

STUDIES IN THE HISTORY OF THE BOOK OF COMMON PRAYER. The Anglican Reform—The Puritan Innovations—The Elizabethan Reaction—The Caroline Settlement. With Appendices. *Crown 8vo. 3s. 6d.*

THE BISHOPS IN THE TOWER. A Record of Stirring Events affecting the Church and Nonconformists from the Restoration to the Revolution. *Crown 8vo. 3s. 6d.*

LYRA GERMANICA. Hymns translated from the German by CATHERINE WINKWORTH. *Small 8vo.* 5s.

MacColl.—Works by the Rev. MALCOLM MACCOLL, M.A., Canon Residentiary of Ripon.

CHRISTIANITY IN RELATION TO SCIENCE AND MORALS. *Crown 8vo.* 6s.

LIFE HERE AND HEREAFTER : Sermons. *Crown 8vo.* 7s. 6d.

Mason.—Works by A. J. MASON, D.D., Lady Margaret Professor of Divinity in the University of Cambridge and Canon of Canterbury.

THE CONDITIONS OF OUR LORD'S LIFE UPON EARTH. Being Lectures delivered on the Bishop Paddock Foundation in the General Seminary at New York, 1896. To which is prefixed part of a First Professorial Lecture at Cambridge. *Crown 8vo.* 5s.

THE PRINCIPLES OF ECCLESIASTICAL UNITY. Four Lectures delivered in St. Asaph Cathedral. *Crown 8vo.* 3s. 6d.

THE FAITH OF THE GOSPEL. A Manual of Christian Doctrine. *Crown 8vo.* 7s. 6d. *Cheap Edition.* *Crown 8vo.* 3s. 6d.

THE RELATION OF CONFIRMATION TO BAPTISM. As taught in Holy Scripture and the Fathers. *Crown 8vo.* 7s. 6d.

Maturin.—Works by the Rev. B. W. MATURIN, formerly Mission Priest of the Society of St. John the Evangelist, Cowley, Oxford.

SOME PRINCIPLES AND PRACTICES OF THE SPIRITUAL LIFE. *Crown 8vo.* 4s. 6d.

PRACTICAL STUDIES ON THE PARABLES OF OUR LORD. *Crown 8vo.* 5s.

Monro.—SACRED ALLEGORIES. By the Rev. EDWARD MONRO.

In Six Parts, Small 8vo. 1s. each, or in 2 Vols., 2s. 6d. each. The Fine Edition complete in One Volume, with Illustrations, crown 8vo. 5s.

THE DARK RIVER.

THE REVELLERS, ETC.

THE VAST ARMY.

THE JOURNEY HOME.

THE COMBATANTS.

THE DARK MOUNTAINS.

Mortimer.—Works by the Rev. A. G. MORTIMER, D.D., Rector of St. Mark's, Philadelphia.

CATHOLIC FAITH AND PRACTICE: A Manual of Theological Instruction for Confirmation and First Communion. *Crown 8vo.* 7s. 6d.

HELPS TO MEDITATION: Sketches for Every Day in the Year.

Vol. I. ADVENT TO TRINITY. *8vo.* 7s. 6d.

Vol. II. TRINITY TO ADVENT. *8vo.* 7s. 6d.

STORIES FROM GENESIS: Sermons for Children. *Crown 8vo.* 4s.

THE LAWS OF HAPPINESS; or, The Beatitudes as teaching our Duty to God, Self, and our Neighbour. *18mo.* 2s.

THE LAWS OF PENITENCE: Addresses on the Words of our Lord from the Cross. *16mo.* 1s. 6d.

SERMONS IN MINIATURE FOR EXTEMPORE PREACHERS: Sketches for Every Sunday and Holy Day of the Christian Year. *Crown 8vo.* 6s.

NOTES ON THE SEVEN PENITENTIAL PSALMS, chiefly from Patristic Sources. *Fcp. 8vo.* 3s. 6d.

THE SEVEN LAST WORDS OF OUR MOST HOLY REDEEMER: with Meditations on some Scenes in His Passion. *Crown 8vo.* 5s.

LEARN OF JESUS CHRIST TO DIE: Addresses on the Words of our Lord from the Cross, taken as Teaching the way of Preparation for Death. *16mo.* 2s.

Mozley.—Works by J. B. MOZLEY, D.D., late Canon of Christ Church, and Regius Professor of Divinity at Oxford.

ESSAYS, HISTORICAL AND THEOLOGICAL. *Two Vols. 8vo. 24s.*

EIGHT LECTURES ON MIRACLES. Being the Bampton Lectures for 1865. *Crown 8vo. 3s. 6d.*

RULING IDEAS IN EARLY AGES AND THEIR RELATION TO OLD TESTAMENT FAITH. *8vo. 6s.*

SERMONS PREACHED BEFORE THE UNIVERSITY OF OXFORD, and on Various Occasions. *Crown 8vo. 3s. 6d.*

SERMONS, PAROCHIAL AND OCCASIONAL. *Crown 8vo. 3s. 6d.*

A REVIEW OF THE BAPTISMAL CONTROVERSY. *Crown 8vo. 3s. 6d.*

Neale and Littledale.—A COMMENTARY ON THE PSALMS. From Primitive and Mediæval Writers; and from the various Office-books and Hymns of the Roman, Mozarabic, Ambrosian, Gallican, Greek, Coptic, Armenian, and Syriac Rites. By the Rev. J. M. NEALE, D.D., and the Rev. R. F. LITTEDALE, LL.D. *Crown 8vo. 4 vols. 10s. 6d. each.*

Newbolt.—Works by the Rev. W. C. E. NEWBOLT, M.A., Canon and Chancellor of St. Paul's Cathedral.

THE GOSPEL OF EXPERIENCE; or, the Witness of Human Life to the truth of Revelation. Being the Boyle Lectures for 1895. *Crown 8vo. 5s.*

COUNSELS OF FAITH AND PRACTICE: being Sermons preached on various occasions. *New and Enlarged Edition. Crown 8vo. 5s.*

SPECULUM SACERDOTUM; or, the Divine Model of the Priestly Life. *Crown 8vo. 7s. 6d.*

THE FRUIT OF THE SPIRIT. Being Ten Addresses bearing on the Spiritual Life. *Crown 8vo. 2s. 6d.*

THE MAN OF GOD. Being Six Addresses delivered during Lent and the Primary Ordination of the Right Rev. the Lord Alwyne Compton, D.D., Bishop of Ely. *Small 8vo. 1s. 6d.*

THE PRAYER BOOK: Its Voice and Teaching. Being Spiritual Addresses bearing on the Book of Common Prayer. *Crown 8vo. 2s. 6d.*

Newman.—Works by JOHN HENRY NEWMAN, B.D., sometime Vicar of St. Mary's, Oxford.

PAROCHIAL AND PLAIN SERMONS. *Eight Vols. Cabinet Edition. Crown 8vo. 5s. each. Cheaper Edition. 3s. 6d. each.*

SELECTION, ADAPTED TO THE SEASONS OF THE ECCLESIASTICAL YEAR, from the 'Parochial and Plain Sermons,' *Cabinet Edition. Crown 8vo. 5s. Cheaper Edition. 3s. 6d.*

FIFTEEN SERMONS PREACHED BEFORE THE UNIVERSITY OF OXFORD *Cabinet Edition. Crown 8vo. 5s. Cheaper Edition. 3s. 6d.*

SERMONS BEARING UPON SUBJECTS OF THE DAY. *Cabinet Edition. Crown 8vo. 5s. Cheaper Edition. Crown 8vo. 3s. 6d.*

LECTURES ON THE DOCTRINE OF JUSTIFICATION. *Cabinet Edition. Crown 8vo. 5s. Cheaper Edition. 3s. 6d.*

* * * A Complete List of Cardinal Newman's Works can be had on Application.

Osborne.—Works by EDWARD OSBORNE, Mission Priest of the Society of St. John the Evangelist, Cowley, Oxford.

THE CHILDREN'S SAVIOUR. Instructions to Children on the Life of Our Lord and Saviour Jesus Christ. *Illustrated*. 16mo. 2s. 6d.

THE SAVIOUR KING. Instructions to Children on Old Testament Types and Illustrations of the Life of Christ. *Illustrated*. 16mo. 2s. 6d.

THE CHILDREN'S FAITH. Instructions to Children on the Apostles' Creed. *Illustrated*. 16mo. 2s. 6d.

OUTLINES OF CHURCH TEACHING : a Series of Instructions for the Sundays and chief Holy Days of the Christian Year. For the Use of Teachers. By C. C. G. With Preface by the Very Rev. FRANCIS PAGET, D.D., Dean of Christ Church, Oxford. *Crown 8vo.* 3s. 6d.

Oxenden.—Works by the Right Rev. ASHTON OXENDEN, formerly Bishop of Montreal.

PLAIN SERMONS, to which is prefixed a Memorial Portrait. *Crown 8vo.* 5s.

THE HISTORY OF MY LIFE: An Autobiography. *Crown 8vo.* 5s.

PEACE AND ITS HINDRANCES. *Crown 8vo.* 1s. sewed; 2s. cloth.

THE PATHWAY OF SAFETY; or, Counsel to the Awakened. *Fcap. 8vo, large type.* 2s. 6d. *Cheap Edition. Small type, limp,* 1s.

THE EARNEST COMMUNICANT. *New Red Rubric Edition.* 32mo, cloth. 2s. *Common Edition.* 32mo. 1s.

OUR CHURCH AND HER SERVICES. *Fcap. 8vo.* 2s. 6d.

FAMILY PRAYERS FOR FOUR WEEKS. First Series. *Fcap. 8vo.* 2s. 6d. Second Series. *Fcap. 8vo.* 2s. 6d.

LARGE TYPE EDITION. Two Series in one Volume. *Crown 8vo.* 6s.

COTTAGE SERMONS; or, Plain Words to the Poor. *Fcap. 8vo.* 2s. 6d.

THOUGHTS FOR HOLY WEEK. 16mo, cloth. 1s. 6d.

DECISION. 18mo. 1s. 6d.

THE HOME BEYOND; or, A Happy Old Age. *Fcap. 8vo.* 1s. 6d.

THE LABOURING MAN'S BOOK. 18mo, large type, cloth. 1s. 6d.

Paget.—Works by FRANCIS PAGET, D.D., Dean of Christ Church.

STUDIES IN THE CHRISTIAN CHARACTER: Sermons. With an Introductory Essay. *Crown 8vo.* 6s. 6d.

THE SPIRIT OF DISCIPLINE: Sermons. *Crown 8vo.* 6s. 6d.

FACULTIES AND DIFFICULTIES FOR BELIEF AND DISBELIEF. *Crown 8vo.* 6s. 6d.

THE HALLOWING OF WORK. Addresses given at Eton, January 16-18, 1888. *Small 8vo.* 2s.

Percival.—SOME HELPS FOR SCHOOL LIFE. Sermons preached at Clifton College, 1862-1879. By J. PERCIVAL, D.D., LL.D., Lord Bishop of Hereford. New Edition, with New Preface. *Crown 8vo 3s. 6d.*

Percival.—THE INVOCATION OF SAINTS. Treated Theologically and Historically. By HENRY R. PERCIVAL, M.A., D.D., Author of 'A Digest of Theology,' 'The Doctrine of the Episcopal Church,' etc. *Crown 8vo. 5s.*

POCKET MANUAL OF PRAYERS FOR THE HOURS, ETC. With the Collects from the Prayer Book. *Royal 32mo. 1s.*

Powell.—THE PRINCIPLE OF THE INCARNATION. With especial Reference to the Relation between our Lord's Divine Omniscience and His Human Consciousness. By the Rev. H. C. POWELL, M.A. of Oriel College, Oxford; Rector of Wylke. *8vo. 16s.*

PRACTICAL REFLECTIONS. By a CLERGYMAN. With Prefaces by H. P. LIDDON, D.D., D.C.L., and the BISHOP OF LINCOLN. *Crown 8vo.*

THE BOOK OF GENESIS. 4s. 6d.

THE PSALMS. 5s.

ISAIAH. 4s. 6d.

THE MINOR PROPHETS. 4s. 6d.

THE HOLY GOSPELS. 4s. 6d.

ACTS TO REVELATIONS. 6s.

PRIEST'S (THE) PRAYER BOOK. With a brief Pontifical. Containing Private Prayers and Intercessions; Offices, Readings, Prayers, Litanies, and Hymns for the Visitation of the Sick; Offices for Bible and Confirmation Classes, Cottage Lectures, etc. Notes on Confession and Direction; Remedies for Sin; Bibliotheca Sacerdotalis, etc., etc. *Post 8vo. 6s. 6d.*

Pullan.—LECTURES ON RELIGION. By the Rev. LEIGHTON PULLAN, M.A., Fellow of St. John's College, Lecturer in Theology at Oriel and Queen's Colleges, Oxford. *Crown 8vo. 6s.*

Puller.—THE PRIMITIVE SAINTS AND THE SEE OF ROME. By F. W. PULLER, M.A., Mission Priest of the Society of St. John the Evangelist, Cowley, Oxford. [*New Edition in the Press.*]

Pusey.—LIFE OF EDWARD BOUVERIE PUSEY, D.D. By HENRY PARRY LIDDON, D.D., D.C.L., LL.D. Edited and prepared for publication by the Rev. J. O. JOHNSTON, M.A., Principal of the Theological College, Vicar of Cuddesdon, Oxford, and the Rev. ROBERT J. WILSON, D.D., Warden of Keble College. *With Portraits and Illustrations. Four Vols. 8vo. Vols. I. and II., 36s. Vol. III., 18s.*

Randolph.—Works by B. W. RANDOLPH, M.A., Principal of the Theological College and Hon. Canon of Ely.

THE LAW OF SINAI: being Devotional Addresses on the Ten Commandments delivered to Ordinands. *Crown 8vo. 3s. 6d.*

THE THRESHOLD OF THE SANCTUARY: being Short Chapters on the Inner Preparation for the Priesthood. *Crown 8vo.*

Rede.—Works by WYLLYS REDE, D.D., Rector of the Church of the Incarnation, and Canon of the Cathedral, Atlanta, Georgia.

STRIVING FOR THE MASTERY: Daily Lessons for Lent. *Cr.* 8vo. 5s.

THE COMMUNION OF SAINTS: a Lost Link in the Chain of the Church's Creed. With a Preface by LORD HALIFAX. *Crown* 8vo. 3s. 6d.

Sanday.—INSPIRATION: Eight Lectures on the Early History and Origin of the Doctrine of Biblical Inspiration. Being the Bampton Lectures for 1893. By W. SANDAY, D.D., Margaret Professor of Divinity and Canon of Christ Church, Oxford. *New and Cheaper Edition, with New Preface.* 8vo. 7s. 6d.

Scudamore.—STEPS TO THE ALTAR: a Manual of Devotion for the Blessed Eucharist. By the Rev. W. E. SCUDAMORE, M.A. *Royal* 32mo. 1s.

On toned paper, with red rubrics, 2s: The same, with Collects, Epistles, and Gospels, 2s. 6d; Demy 18mo. cloth, 1s; Demy 18mo. cloth, in large type, 1s. 3d; Imperial 32mo. limp cloth, 6d.

Strong.—CHRISTIAN ETHICS: being the Bampton Lectures for 1895. By THOMAS B. STRONG, M.A., Student of Christ Church, Oxford, and Examining Chaplain to the Lord Bishop of Durham. 8vo. 15s.

Tee.—THE SANCTUARY OF SUFFERING. By ELEANOR TEE, Author of 'This Everyday Life,' etc. With a Preface by the Rev. J. P. F. DAVIDSON, M.A., Vicar of St. Matthias', Earl's Court; President of the 'Guild of All Souls.' *Crown* 8vo. 7s. 6d.

Williams.—Works by the Rev. ISAAC WILLIAMS, B.D.

A DEVOTIONAL COMMENTARY ON THE GOSPEL NARRATIVE. *Eight Vols. Crown* 8vo. 5s. each. *Sold Separately.*

THOUGHTS ON THE STUDY OF THE HOLY GOSPELS.	OUR LORD'S MINISTRY (Third Year).
A HARMONY OF THE FOUR GOSPELS.	THE HOLY WEEK.
OUR LORD'S NATIVITY.	OUR LORD'S PASSION.
OUR LORD'S MINISTRY (Second Year).	OUR LORD'S RESURRECTION.

FEMALE CHARACTERS OF HOLY SCRIPTURE. A Series of Sermons. *Crown* 8vo. 5s.

[continued.]

Williams.—Works by the Rev. ISAAC WILLIAMS, B.D.—*continued.*

THE CHARACTERS OF THE OLD TESTAMENT. *Crown 8vo. 5s.*

THE APOCALYPSE. With Notes and Reflections. *Crown 8vo. 5s.*

SERMONS ON THE EPISTLES AND GOSPELS FOR THE SUNDAYS AND HOLY DAYS. *Two Vols. Crown 8vo. 5s. each.*

PLAIN SERMONS ON CATECHISM. *Two Vols. Cr. 8vo. 5s. each.*

Wirgman.—THE DOCTRINE OF CONFIRMATION CONSIDERED IN RELATION TO HOLY BAPTISM AS A SACRAMENTAL ORDINANCE OF THE CATHOLIC CHURCH: with a Preliminary Historical Survey of the Doctrine of the Holy Spirit. By A. THEODORE WIRGMAN, B.D., D.C.L., Vice-Provost of St. Mary's Collegiate Church, Port Elizabeth, South Africa. *Cr. 8vo. 7s. 6d.*

Wordsworth.—Works by the late CHRISTOPHER WORDSWORTH, D.D., Bishop of Lincoln.

THE HOLY BIBLE (the Old Testament). With Notes, Introductions, and Index. *Imperial 8vo.*

Vol. I. THE PENTATEUCH. 25s. Vol. II. JOSHUA TO SAMUEL. 15s.

Vol. III. KINGS to ESTHER. 15s. Vol. IV. JOB TO SONG OF SOLOMON. 25s. Vol. V. ISAIAH TO EZEKIEL. 25s. Vol. VI.

DANIEL, MINOR PROPHETS, and Index. 15s.

Also supplied in 12 Parts. Sold separately.

THE NEW TESTAMENT, in the Original Greek. With Notes, Introductions, and Indices. *Imperial 8vo.*

Vol. I. GOSPELS AND ACTS OF THE APOSTLES. 23s. Vol. II. EPISTLES, APOCALYPSE, and Indices. 37s.

Also supplied in 4 Parts. Sold separately.

LECTURES ON INSPIRATION OF THE BIBLE. *Small 8vo. 1s. 6d. cloth. 1s. sewed.*

A CHURCH HISTORY TO A.D. 451. *Four Vols. Crown 8vo.*

Vol. I. TO THE COUNCIL OF NICÆA, A.D. 325. 8s. 6d. Vol. II.

FROM THE COUNCIL OF NICÆA TO THAT OF CONSTANTINOPLE. 6s. Vol. III. CONTINUATION. 6s. Vol. IV. CONCLUSION, TO

THE COUNCIL OF CHALCEDON, A.D. 451. 6s.

THEOPHILUS ANGLICANUS: a Manual of Instruction on the Church and the Anglican Branch of it. *12mo. 2s. 6d.*

ELEMENTS OF INSTRUCTION ON THE CHURCH. *16mo. 1s. cloth. 6d. sewed.*

[*continued.*]

Wordsworth.—Works by the late CHRISTOPHER WORDSWORTH, D.D., Bishop of Lincoln—*continued.*

ON UNION WITH ROME. *Small 8vo.* 1s. 6d. *Sewed, 1s.*

THE HOLY YEAR : Original Hymns. *16mo.* 2s. 6d. and 1s. *Limp, 6d.*

„ „ With Music. Edited by W. H. MONK. *Square 8vo.* 4s. 6d.

MISCELLANIES, Literary and Religious. *Three Vols.* 8vo. 36s.

ON THE INTERMEDIATE STATE OF THE SOUL AFTER DEATH. *32mo.* 1s.

Wordsworth.—Works by JOHN WORDSWORTH, D.D., Bishop of Salisbury.

THE HOLY COMMUNION : Four Visitation Addresses. 1891. *Crown 8vo.* 3s. 6d.

THE ONE RELIGION : Truth, Holiness, and Peace desired by the Nations, and revealed by Jesus Christ. Eight Lectures delivered before the University of Oxford in 1881. *Second Edition.* *Crown 8vo.* 7s. 6d.

UNIVERSITY SERMONS ON GOSPEL SUBJECTS. *Sm. 8vo.* 2s. 6d.

PRAYERS FOR USE IN COLLEGE. *16mo.* 1s.

5,000/8/97.

BT 430 B47 1893 v.2 pt.1 TRIN
Benson, Richard Meux,
The final Passover 141398-40

BT 430 B47 1893 v.2 pt.1 TRIN
Benson, Richard Meux,
The final Passover 141398-40

